

*SOME
BAPTIST
PIONEERS*





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Some Baptist Pioneers



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PREFACE

Under the direction of the Rev. J. H. Rushbrooke, M.A., D.D., General Secretary of the Baptist World Alliance, the biographies of certain selected Baptist leaders have been prepared for distribution. These are of such value that it has been considered wise to publish them in the present form. The leaders selected were pioneers of their own particular sphere or type of service.

Though the biographies are brief, a glance at the names of the authors will assure any well-informed Baptist of the care that has been taken to make them reliable and comprehensive.



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John Bunyan.

By W. Y. FULLERTON. D.D.

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Next to the Bible, the "Pilgrim's Progress" is the most popular book in the world. Written in English, it has been translated into all the chief languages of the world, and into many minor dialects. The Religious Tract Society, of London, has itself issued it in 126 foreign versions, and circulated no less than a million and a half copies in English. There is even a version in shorthand.

The author of this remarkable book was John Bunyan, originally a tinker of Bedford, who was born in Elstow in Bedfordshire on an uncertain date in November, 1628, and died in London on 31st August, 1688. During the sixty years of his life he wrote sixty books and treatises, several of which are still extant, such as "The Holy War," "Grace Abounding to the Chief of Sinners," "The Heavenly Footman," "The Life and Death of Mr. Badman," "The Jerusalem Sinner Saved." But none has achieved an eminence, nor exerted an influence comparable to "The Pilgrim's Progress."

"The history of literature is full of surprises" writes Mr. Augustine Birrell, "but none of them more surprising than this preeminence of Bunyan after three hundred years. At the present moment, whatever it may be a hundred years hence, Bunyan is as widely known throughout the English-speaking realms as an author, as either Shakespeare or Milton. And if some personal acquaintance with an author's literary work is demanded beyond the mere sound of his name, Bunyan might possibly head the poll."

Two of the greatest English historians bear witness to its worth. Lord Macaulay says "The characteristic peculiarity of 'The Pilgrim's Progress' is that it is the only work of its kind which possesses a human interest. Other allegories only amuse the fancy; the allegory of Bunyan has been read by thousands with tears. Though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of these minds produced 'Paradise Lost,' the other 'The Pilgrim's Progress.'" John Richard Green writes to the same effect: "'The Pilgrim's Progress' is among the reallest of English poems. If Puritanism first discovered the poetry which contact with the spiritual world awakes in the meanest soul, Bunyan was the first of the Puritans who revealed the poetry to the outer world. His English is the simplest and homeliest English that has ever been used by any great English writer; but it is the English of the Bible. He has lived in the Bible till its words have become his own."

That is the secret of it all; as Bunyan says himself about one part of his life, "I was never out of the Bible." And that great writer Mark Rutherford is right in saying that "We are now beginning to see that he is not altogether the representative of Puritanism, but the historian of Mansoul, and that the qualification necessary in order to understand and properly value him is not theological

learning, nor in fact any kind of learning or literary skill, but the experience of life, with its hopes and fears, bright day and dark night."

"Men of intelligence, therefore," says another great literary critic, "to whom life is not a theory but a stern fact, will continue to see in conscience an authority for which culture is no substitute, and will conclude that in one form or another responsibility is not a fiction but a fact. And so long as this conviction lasts, the 'Pilgrim's Progress' will still be dear to men of all creeds who share it." Proof that it has been dear to men in the past is found in the fact that over fifty pages in the catalogue of the British Museum are devoted to books about Bunyan and his works. And the inner reason of all is put by Robert Browning into the mouth of one of his characters, who says:

His language was not ours,
'Tis my belief God spoke:
No tinker hath such powers.

Who then was this John Bunyan? Already it has been noted that he was a tinker. He plied his father's trade as a matter of course. But that was almost as much an accident as William Carey beginning as a cobbler. "Punch," which may fairly be described as the cleanest humorous journal in the world, characterized him, on the occasion of the celebration of his two hundred and fiftieth year as:

Bunyan the Pilgrim, the Dreamer, and Preacher,
Sinner and Soldier, Tinker and Teacher.

There we have it all; and his life may be divided, as I have elsewhere divided it, into five sections—The Early Years, The Five Dark Years; The Five Bright Years; The Prison Years; The Final Years.

The Early Years need not detain us long. The only red-haired boy in his native village of Elstow, he was the ringleader in all forms of mischief, impudent, irreligious, having few equals as he himself says "both for cursing and swearing and blaspheming the holy name of God." This seems to have been the total of his sins; but nobler qualities were evidently disguised by anarchy of behaviour. It has been well said that his portrait shows him rather as having "the face of a poet and in its proper sense that of an aristocrat, it might be that of a great Admiral or General." For three years 1644-1647 he was enrolled in the Army. On his return he married his first wife, of whom he says but little in his writings, though probably the maid "Mercy" in the second part of his great Allegory is suggested by her gentle character.

The Five Dark Years during which he sought to break away from his debased life were a desperate struggle towards the light. Of his cursing and swearing he was cured by the most unlikely means. He was standing at a shop window cursing and swearing, as he tells us, like a madman, and for no particular reason, when the woman of the house, herself disreputable, said it made her tremble to hear him, that he was the ungodliest fellow she had ever heard in her life, and

likely to spoil all the youth of the whole town. Upon which he hung his head, and wished he were a child again.

Of his Sabbath breaking he was convicted by a sermon one Sunday morning, but in the afternoon he returned to his sport. In the midst of his game, just as he had struck the ball one blow and was about to strike it again, "a voice did suddenly dart from heaven into my soul, which said 'Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?' At this," he says, "I was put to an exceeding maze." Mr. Gwilym O. Griffith, who has given us a profound study of his character, well says "What we now understand is, that in Bunyan's soul, and for that instant between the first and second blow, eternity took the place of time."

But it was by the godly talk of some three or four women sitting at a door in the sun that he was really arrested. In the opening of his heart to us in his book (scarcely less valuable than the *Allegory*), "Grace Abounding to the Chief of Sinners," he tells us of it in such vivid language that Alexander Whyte says that we know those poor women "far better than if we lived next door to them all our days." Again and again he joined them and listened to their conversation; for days he would rejoice in the hope of acceptance with God and pardon of sin, and then he would for months be cast into the depths of despair. All the time he was seeking God, and all the time God was preparing him for the work he was destined to accomplish in the world. He had dreams and "Comforting times," hoped he had laid hold on Christ, and then for a year was haunted by the temptation to renounce what faith he had. "Sell Him, Self Him," the tempter urged, until he thought all things asked for his damage and his eternal overthrow.

At length came the hour of complete deliverance. "Now did my chains fall off my legs indeed," he says. The miracle was wrought in his soul as he was passing through a field, and the word that came to him was "Thy righteousness is in Heaven." He saw that all the graces of this life were but as spending money in his purse, while "his gold was in his trunk at home, in Christ my Lord and Saviour."

In Bunyan's day England was reborn, and he fits into his time. The great English version of the Bible in its unequalled language had been given to the people in 1611; Shakespeare, who died in 1616, had enriched the world with his writings; the Pilgrim Fathers had, for the faith they held dear, ventured across the Atlantic in 1620; The battle of Naseby, which secured the liberties of England for all time, was fought on June 4th, 1645; Cromwell became Lord Protector of England from 1653 to 1658; Bunyan lived thirty years longer, during the reigns of Charles II and James II, and he had been dead but a few months when William Prince of Orange came to the throne and declared the Protestant faith to be the faith of England. Bunyan was the great prophet of his time.

Soon after the light had shone clear in his own life, probably in 1653, he joined the worshipping assembly in Bedford of which John Gafford was pastor, and was greatly helped by his ministry and friendship. In 1655 he began to preach, had crowds to hear him in front of the Moot Hall at Bedford, went further afield, and it was ever his desire in fulfilling his ministry to go into the darkest places

of the country, where the Gospel he preached proved itself to be the power of God unto salvation to many sinners. During this period he issued his first four books.

Early in his days of unclouded faith he was baptized. He had grasped the simple truth that salvation comes before baptism, that baptism is a sign of salvation that has been received, and not a means of obtaining it. He describes a Christian "a visible saint he is, but not made so by baptism; for he must be a visible saint before, else he ought not to be baptized." Yet in another place he says "It is love, not baptism, that discovereth us to the world as Christ's disciples."

Though there is no record of the event, Frank Mott Harrison, the living expert on Bunyan matters, ventures to describe it. As baptism by immersion was prohibited by law and made both the person baptized and the person who baptized him, open to severe penalties, great caution was necessary. "So with watchers in all directions, and in the dead of night, a small group of members of St. John's congregation, gather at an inlet of the river Ouse. Many a tear falls from their eyes as they remember the young tinker in his unregenerate days and now behold him, witnessing to his faith. The sacred rite over, the little flock passes silently along the lane and with a grasp of the hand, and a whispered "God bless you," they disperse and Bunyan hastens back to his cottage home in Elstow."

Now came the prison years. For some time the clouds had been gathering around the unauthorized preacher who was causing such commotion by his appeals to the people, and it was determined to silence him. Already early on the 12th of November, when he went to preach at Samsell, his enemies were on the watch. He was warned of his danger, but refused to dismiss the meeting. Before long a constable appeared with a warrant for his apprehension, but on the assurance given by one of Bunyan's friends that he would surrender himself on the morrow, he was allowed to return home. The next day he was brought before the magistrate, sent to prison, and after some weeks appeared before the Quarter Sessions, chiefly on the charge that he refused to use the Book of Common Prayer. At the end he was sent to prison again and warned that if at the end of three months he did not forbear preaching he would be banished the realm, and if he were found in the country after that he must "stretch by the neck for it."

His wife, Elizabeth, the brave woman who had cast in her lot with him and his four motherless children, made every effort for his release, but all to no purpose, in spite of the fact that some of the judges were on her side. So for twelve long years he was in the county gaol, allowed by the indulgence of his gaoler to visit his home occasionally, and once even to go so far as London, much to the displeasure of the Governor. He helped to maintain his family by making "many hundreds of gross of long-togged leather laces," and it is even said that he made a flute from the leg of a chair. He wrote twelve books large and small, and frequently preached to the other prisoners, until on May 8th, 1672, he was released as the result of the Act of Indulgence issued by Charles II.

Anticipating this happy event, the church at Bedford had on January 21st elected him as its minister. A great confluence of

people gathered to hear him on the first Sunday of his freedom. On October 6th he presented his credentials to the Mayor of Leicester, and thenceforth it seemed that there was no hindrance to his ministry.

But his troubles were not over. There were discussions in Parliament over the king's decree, and those who opposed Bunyan took advantage of it to have a writ issued by the then Justice of the Peace, on which Bunyan was again thrown into prison, this time the town gaol of Bedford. Here he wrote the first part of the "Pilgrim's Progress," perhaps suggested by an actual dream, as he lay down on his hard pillow. The latter part of the story was evidently written in haste, as hints of his possible release reached him; and early in the summer of 1676, through the intervention of one of the greatest divines of the day, Dr. John Owen of London, Bishop Barlow of Lincoln issued an order for the prisoner's release.

With twelve more years before him he was incessant in the work of his Master. He was a power in the land, and did much to steady the hearts even of those who did not wholly accept his message. Always a Baptist, always insisting on the right of every human being to have direct access to God, through our Lord Jesus Christ, without the intervention of either prelate or priest, and always insisting on the privilege of the believer to confess his faith in the way appointed in the New Testament, he brought the joy of salvation to multitudes. In London twelve hundred people would gather and hear him as early as seven in the morning, and about three thousand assembled on a Lord's Day.

Riding by way of Reading to London to fulfil such an engagement he was soaked in the rain, and though he preached on Sunday, August 19, in Whitechapel, he never recovered, and on Friday, August 31st, 1688, finished his course. Of his last hours we know nothing who wish to know so much. His body was laid to rest in Bunhill Fields, which vies with Greyfriars in Edinburgh for the number of holy dead it contains. George Fox, the Quaker, sleeps on a little green plot behind it, John Wesley at the back of City Road Chapel just opposite. It may be questioned whether the author of "Robinson Crusoe" or the author of the "Pilgrim's Progress" was the pioneer of the "English romance," though they belong to the same epoch, but one of our most recent novelists, describing Bunhill Fields says in "Angel Pavement," "Not only Defoe, but also Bunyan and Blake, that trio of God-haunted men, lie in the sooty earth, while their dreams and ecstasies still light the world."

The Baptists of the world claim Bunyan as intimately their own, and he was certainly one of the earliest of Baptist confessors, though he belongs by right to the whole Church of God.

William Carey.

By the Rev. S. PEARCE CAREY, M.A.

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It was fitting that William Carey, whose life was to be given to a land with four-fifths of its people dwelling in villages, should be himself village-born, in Paulers Pury, in the south-east corner of mid-England's Northamptonshire, on August 17, 1761—the first child of Edmund Carey, a hand loom weaver. When he was six, his father was promoted to be the village school-master, as his father, Peter Carey, had been promoted before him. So Carey, who was to do really great things for education in India, was the son and grandson of schoolmasters. These were, of course, of only slender equipment, but they thirsted for knowledge and loved books.

The boy himself soon learned to love books, too—especially of history, science and travel. "Columbus," the other lads dubbed him, because he was always reading of that great seafarer. But the book he loved best was the open-air world about him—the fields and hedgerows of his village and the wide Whittlebury forest. He soon knew these by heart. With all-devouring eyes he learned, beyond any other Paulers Pury lad, the habitats and habits of every living thing for miles round—plants and trees, birds, and insects. By the grace of his understanding mother, Elizabeth, his bedroom was an aviary, and he was daily waked by the needs and calls of his bird-pets. And he stocked his father's schoolhouse garden with treasures from the lanes and woods, making it his first "botanie." His Uncle Peter, home from Canada and a life-long gardener, quickened within him this interest in plants and birds. His younger sister and only brother have told how he would take or carry them over the dirtiest roads to see a plant or an insect, would keenly observe every hedge, and delight to show them the beauties in the growth of plants, studying each with great care. This love of knowing and growing plants became his life-long hobby and passion, and yielded for India incalculable good.

Whilst still a lad, another keenness declared itself, which was to distinguish him through life, an unusual appetite and aptitude for languages. In the cottage of Tom Jones, another Paulers Pury weaver, he came upon a Latin vocabulary and Latin classics, reminiscent of the years Jones had spent in Kidderminster Grammar School, when his father meant him for a doctor. But having been his own worst enemy, he was now just a village artizan. Nevertheless, Carey coaxed him to teach him, and contrived, with his rusty help, to make a beginning with Latin, and, presently, with Greek, the taught soon outclassing the tutor. So his young life was very full. He had no time to be idle. The days were too few and short for the things he wished to learn and accomplish. He laid the foundations of his lifelong diligence. Even his father, who would never declare him clever, could not deny his attentiveness and toil. He himself contended that it was his only genius. "I can plod, and that is all."

When he was fourteen, his father apprenticed him to the shoemaker in a village eight miles from his home. In the workshop to which he was sent, he met another apprentice older than himself,

and thoughtful for the deepest concerns of life. And, before long, this John Warr became a conscious zealous Christian, to the deep joy of his father and grandfather, the bravest non-conformists of their village. Then John grew keen to win others for his Saviour, and began to pour his own warm love of Christ into the heart of his work-mate. But Carey was not interested. If Warr had talked of plants and birds, he would have had an instant listener. But talk of Jesus left him cold. John Warr was, however, "importunate," and never rested till Carey learned the secret of true life. By the time Carey was seventeen, he became Christ's whole-hearted disciple, having discovered the reality and rapture of the Saviour's renewing.

All the world knows the name of William Carey, but John Warr's name had been completely forgotten, till I was fortunate to find it in a letter of Carey's. Yet, except for this fellow-apprentice, Carey might never have become a Christian, and so never have made his notable contribution to the Kingdom of God. Warr, with not a tithe of Carey's brain-power, was the Andrew who led this gifted Peter to Christ.

A little later Carey got his second eventful experience—through the "Voyages of Captain Cook," whose murder in the South Seas was the grief of all England. As Carey read Cook's records, he was enthralled by the simplehearted childlikeness of these South Sea islanders, and appalled at their barbarities. They were at once so likable and terrible. Not a few of them were cannibal. "They would never eat human flesh," Carey cried, "if they knew Christ." And his soul was moved to a deep compassion. He craved to be among the first to take them the news of the Saviour. The voyage-book of the immortal Captain made Carey yearn to be a missionary.

From that time he could never forget. He felt the world's darkness. Day and night he carried in his heart the unevangelized peoples. He strove to make even the children of his little day-school feel the tragedy of the continents which were still pagan. He steeped his mind in the Scriptures, and found them missionary. He spent hours in tense intercession. He kept himself informed of all the missionary daring of the Moravians. He watched with delight the crusade of William Wilberforce against the slave-trade, and would eat no more sugar; which he regarded as stained with human blood.

By the study of the New Testament he reached Baptist convictions, and on Sunday morning, October 5, 1783, in his twenty-third year, was baptized by Ryland in the River Nene, below the old castle walls of Northampton. Then he discovered that the very Scriptures which called him to this personal and public committal, called him also to utmost endeavour for the discipling of the world. He wrought more assiduously than ever at languages, though still shoe-making, and won a considerable familiarity with Latin and Greek, Hebrew and Dutch. He became lay-pastor of the little Baptist Church in Moulton, and kept preaching there and in the neighboring villages the world-embracing grace of his Saviour, the world-embracing commissions of his Lord. To his astonishment he found himself "a voice in the wilderness," none else feeling and thinking as he. He seemed the only one of awakened ear in a world of the deaf. He sought to rouse every other preacher he could influence to the urgency of Christ's call. But they regarded him as a fanatic. He published in Leicester, where he was then pastor, an unanswerable challenge to

the Home Church. He preached in Nottingham a never-to-be-forgotten Association-sermon with this self-same burden, packing his message into two ringing slogans:

Expect great things from God,

Attempt great things for God,

and taking as his text, Isaiah 54 : 2, 3. The next morning, May 31, 1792, he pleaded with his co-delegates in their business session for joint action, and was in anguish when they refused. "Is there nothing going to be done?" he moaned, and that cry woke Andrew Fuller, and thenceforward he lived as singlemindedly as Carey for the world-programme of their Lord.

At last, in Kettering, on October 2, 1792, Carey constrained thirteen others—including Fuller, Ryland, Sutcliff and Samuel Pearce—to join him in founding a missionary society, the Baptist Missionary Society, beloved of all British Baptists. The rest were mostly pastors of tiny Baptist churches in mid-England villages, with no influence beyond their narrow bounds. No wonder that they trembled, having neither experience, nor precedent, nor funds. But Carey heartened them with the story of the Moravians' achievements, and presently they let themselves be launched into God's deep.

Across the Channel France was in the throes of revolution—all earthquake, wind and fire. But in Kettering the fourteen heard God's "still small voice," and hearkened, and obeyed. And more was wrought for the permanent progress of the world that night by the valour of these Christian adventurers, of whom the world took no notice, than even by the hubbub of the French Revolution. Then the fourteen, though exceeding poor, made noble promises of gifts to a total of £13. 2. 6, and every promise was in due time honoured.

Three months later the chief solicitude was not for money, but for messengers. And God sent them the answer, for at this very time there was home again in England a young Christian doctor from India, a former surgeon of the East India Company's fleet—a certain **John Thomas**, and a Baptist! He had many weaknesses but a heart of gold. Instead of living self-indulgently in Calcutta, he had pitied the Indian multitudes in their diseases and distresses, and become their voluntary and honorary physician, with the backing of a few British friends there. He had learned Bengali for the sheer joy of telling the people about Christ, and for five years had preached and practised the Gospel—a lay medical missionary before any medical missionary society was born.

He ascertained what had just happened in Kettering, and got in touch with the infant Society, and, presently, they met. Finding him keen to return to India, he was appointed as their first missionary. He at once begged for a colleague. Now Carey was there among the rest, and burningly had listened to Thomas's missionary story, the only missionary then in all England! To his appeal for a comrade he would fain have made instant response. For seven years he had coveted to be one of Christ's first ambassadors to Asia, and had prepared himself to the utmost for the great chance. And now the hour seemed to have struck, and he was impatient to greet it. But he had his wife and little family to think of. Sailing to India then round the Cape, with the seas infested with pirates, was vastly different from today. Nevertheless, directly, under irresistible constraint of the spirit, he rose and volunteered; and Thomas, in the presence of them all, fell on his neck and kissed him.

The Committee had only the slenderest funds; not enough, indeed, to send the Thomases to India. But, knowing Carey's ardent and peculiar fitness for the work, they trusted God for the money, and accepted his offered service. A faith-mission assuredly!

So thus it came to pass that he who for years had craved to serve the South Seas was guided to India—the far-east land which for aeons had been seeking after God; the birth-land of two potent religions, and the conquered home of a third. Surely it was time that the millions, who had bowed so long to Siva and Vishnu, to Buddha and Mohammed, should learn the love and law of Christ! Indeed, India—with its fatalism, its rigid castes, its lordly priests, its untouchables, its segregated women, its child-wives, its immolated widows, its temple-prostitutes, its babes sacrificed to the Holy River, and its buried-alive lepers—was crying out by all her woes for the Gospel. Through Thomas and Carey God sent them the Tidings. In November, 1793, these men reached Bengal. They had been unable to secure a permit from the East India Company, and for six years had to lie low and follow a business calling. In villages in North Bengal they managed indigo factories. Carey found it an excellent training ground. He lived close to the people, studied their ways, learned their thoughts, and mastered and loved their language, translating thereinto the whole Bible. And he planted his first great Indian garden.

Then in December, 1799, came **William Ward and the Marshmans**, and under the protection of the King of Denmark they all established their communal settlement in Serampore, and could declare their Christian purpose in the open.

Neither Thomas nor Carey had one reliable convert to show for all their labours. But by the end of 1800 God gave them **Krishna Pal**, a devout Hindu, a young Serampore carpenter. A dislocated shoulder made him first entreat their help. Their skilled mercy to his broken body opened and made trustful his soul, making him the first fruits of medical missions. He became a gifted hymnist, and a preacher of rare power, who carried the Gospel far in Bengal, and into Orissa and Assam. His Serampore home became almost wholly Christian and the centre of advance, encouraging many, including even Brahmins, to fearless discipleship. (Hymn No. 164 in the Baptist Hymnal was written by Krishna Pal and translated by Joseph Marshman).

Then a further great thing happened. Marquis Wellesley, the Governor-General, brother of the illustrious Duke of Wellington, discerning that the East India Company was expanding into an empire, for whose guidance and government the civil servants needed a far larger training than sufficed when the Company was chiefly commercial, established in Calcutta a Government College, where these young civil servants from Britain might be taught India's languages and literatures and history, to fit them for their increasing administrative tasks. By the advice of his counsellors he appointed Carey as the Professor of Bengali, and, presently, of Sanskrit—notwithstanding that he was a Nonconformist, a Baptist and a missionary; for no other was so capable. And for the next thirty years Carey exercised a potent influence, filling his classroom with the atmosphere and spirit of Christ, and inspiring not a few of his students to become some of India's noblest administrators.

The £1,500 a year he earned by this and other Government service he gave to the mission. And in like manner the Marshmans and Ward gave their large earnings from their boarding schools and printing press and paper mill. All was pooled for Christ's service.

By such means they built their own college in Serampore—its height and breadth and length a symbol of their spacious outlook and purpose—a college with foundations so catholic as soon to win from Frederick VI of Denmark a complete university charter. The sons of Hindus, Moslems, Buddhists, Parsees, etc., were welcomed equally with the sons of Christians, to be trained for India's manifold service in a Christian and University atmosphere, but with no sort of religious coercion. They were never to be Anglicized, but kept as Indian as possible; whilst for those who desired it, there was an enthusiastic teaching of the Scriptures and of Christ. Through seventeen years Carey helped to train a succession of preachers there, who carried the Evangel from Ajmere in Rajputana to Rangoon.

The College was surrounded by Carey's five-acred garden, richer in plants and trees than even Calcutta's Botanic, and a very paradise of colour and of song with its hundreds of gathered and tended birds. In this noble garden Carey demonstrated the rich service the Agricultural and Horticultural Society of India, which he founded, might render to the land.

But his greatest contribution to India's development was, doubtless, his biblical translation work. His professorships in the Government College, Calcutta, drew to him a continuous company of India's most learned pundits, whose scholarship he utilised through thirty years. It was this collaboration which made possible his translation achievement, though he never issued a translation which was not in the last resort his very own.

When they reached India, the Singhalese and the Tamils—thanks to the Dutch and the Danes—did possess the New Testament in their vernaculars. But only these. No other people, great or small, throughout India, had so much as one "Gospel" in their mother-tongue. They were all in the unlamped dark. But Carey festooned the darkness with God's inextinguishable lamps, and translated the whole Bible into six of India's chief tongues—Bengali, Oriya, Hindi, Marathi, Sanskrit and Assamese—the New Testament into twenty more tongues and single Gospels into four more, i.e., he rendered God's word, in whole or part, into thirty-three Indian languages, and thus laid the foundations for India's educational, literary and spiritual advance.

Moreover, the Missionary Society, which he had incited men to found, became the pioneer and pattern of a multitude. Before he died, at 73, on June 9, 1834, all the chief Protestant denominations of Britain and America, besides several in Europe, had followed suit. The hills were ablaze with the beacons. A church without a share in overseas missions had become an anomaly.

Yet of himself and of what he had wrought he was ever loth to speak, or let others speak—though what he had seen of God's wonder-working in his forty-one Indian years he exulted to tell. "Talk not of me," he said, in his last illness to young Alexander Duff, "but talk of our Saviour." Nor was this any dissimulation, but the habitual humility of the man.

Adoniram Judson.

By Professor W. O. CARVER, D.D.

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One of the first five men ever to receive appointment as foreign missionaries from the United States, Judson became one of the most distinguished names on the roster of the modern missionary enterprise. Son of a Congregational pastor, he was born at Malden, Mass. At the age of nineteen he graduated from Brown University at the head of his class. During his college course, under the influence of a brilliant fellow-student, he yielded to the fascination of scepticism, at that time widely prevalent among the educated classes in America. He frankly informed his father—then pastor at Plymouth—of his religious doubts. For a year he was a school teacher. The quality of his mind and his capacity for leadership are indicated by the fact that during this year he published two text-books for use in schools. He had become interested in dramatics and contemplated a career as a playwright. For a few months he travelled with a theatrical company. Having made arrangements for a tour in the West in pursuit of this ambition, he was spending a night in a hotel, when he was disturbed by groaning and other noises in the adjacent room. He learned that a man was extremely ill and probably dying. After lying awake and contemplating the fate of those who die, he was terribly shocked when next morning he enquired about the sick man, only to learn that he was dead, and that he was the college friend who had encouraged him in the way of atheism. The impression left him unable to go on with his plans. He returned home and shortly afterwards entered Andover Theological Seminary, not as a candidate for the ministry, or even a believer in religion, but "as a person deeply in earnest on the subject, and desirous of arriving at the truth." Before the close of the first year he had been converted to faith in the Lord Jesus, and had joined with Mills, Richards, Hall and the others of that band of students who were responsible for the formation of the American Board of Commissioners for Foreign Missions, in 1810. This Congregational body, with membership drawn from other denominations also, was the first Foreign Mission Society in the United States.

The Board appointed six missionaries, but delayed sending them forth, hoping to find a foundation which would guarantee their support. Meanwhile Judson was sent to England in the hope of procuring the co-operation of the London Missionary Society in supporting the American missionaries. En route his ship was captured by the French, and he spent some weeks in a prison at Bayonne before getting on to England. The London Society did not respond to the request of their American brethren, and the foundation for support was not forthcoming. At length it was decided to send the missionaries and trust to finding their support from year to year. Accordingly Judson sailed for Calcutta on February 19, 1812. Just two weeks before this he had married Ann Hasseltine, whom he had met at Bradford at the time of the organization of the Board a year and a half earlier. In personal charm, in intellectual equipment and heroic endurance, she was one of the great women of missionary history.

Her hopeful disposition, heroic self-reliance, and capacity for initiative made her the ideal wife for a pioneer missionary under burdens of hardship and discouragement quite beyond any mere human endurance.

During his seminary days Judson had had occasion to study the questions pertaining to baptism. It was an era of denominational polemics. Expecting to be in contact with the English Baptist missionaries already at work in India, he determined to prepare by a thorough study of baptism. He was a careful student of the Greek Testament. The five months of his voyage to Calcutta, with that Greek Testament ever before him, brought him to land greatly disturbed, but not wholly convinced that the Baptists were right. It was not long before he received baptism at the hands of Carey's associate, Ward.

Luther Rice, sailing on a different ship, had gone through a very similar experience. He arrived a short time later than the Judsons. A sermon by Judson brought him fully to the Baptist position. Both men promptly communicated with the Mission Board in Boston, resigning their appointments. Thus there were two American Baptist missionaries in India with no support. England and America were at war. The Baptist Missionary Society could not afford to engage them even if that Society had not felt that it was wiser for American Baptists to organize their own missionary work. Furthermore, the Americans were ordered out of the territory controlled by the British East India Company. Rice, being a bachelor, generously proposed to return to America and organize Baptist support for the Judsons, who on their part succeeded in gaining consent to go to Mauritius rather than return to America. Fortunately Judson had private funds sufficient to meet his needs for a time. These and money which he later earned in services to the British he freely used in his work as missionary in Mauritius. Judson spent four months in religious administration to British sailors, and then went to Madras, hoping to be permitted to labour there. Not gaining permission, he went on to Burma, where the English Baptists had already the beginnings of a mission, with Felix Carey for their missionary, and here they were beyond British jurisdiction.

Arriving in Rangoon in July, 1813, the Judsons occupied the house of Carey, who was then absent from his station and who later resigned, leaving the work to them. There had as yet been no converts. The Judsons had to face all the conditions of a heathen community, dominated by a bigoted Buddhist priesthood and complicated by the conditions of a foreign trading station presided over by a worldly, arrogant Spanish Roman Catholic superintendent engaged by the King of Burma. The new missionaries were not only without experience of their own, but with almost no record of the experience of other missionaries from which to draw wisdom. It was four years before they had their first enquirer after the way of life, and seven years before Judson was permitted to baptize his first Burman convert, Mounge Nau.

Meantime Judson was learning both the common speech of the Burmese and the Pali language in which the Buddhist scriptures were to be studied. Felix Carey had partly prepared a grammar and dictionary. As soon as possible, Judson began the translation of his Bible, which was not completed until 1834, when with almost over-

powering emotion he and his Burmese teacher and helper laid the completed manuscript before them, while on their knees they dedicated it to the service of Jesus Christ in teaching Burma the way of life. This translation was pronounced by scholars "a perfect literary work." Both Judson and his wife were also busied in preparing other literature. He obtained a printing press from Serampore and a missionary printer from America.

Judson was never physically robust. In 1815 he had to send his wife to Madras for medical advice, and they had to bury their first-born son.

By 1819 Judson had built himself a *zayat* beside the road along which the throng passed in the pilgrim season to the temple where the Buddhists worshipped. Here he sat for interviews with all who would come, and began public preaching in the native tongue. Now official persecution was impending. A trip to Ava, the capital, consuming two months, failed to procure freedom for his work. He determined to move to Chittagong, where he could have British protection. His few converts and friends begged the missionaries to remain until the Christian group should number as many as ten, when they felt they could go on even without the presence of the missionary. By the time the tenth, the first woman to be baptized, had come in, it was necessary for Judson to go to Calcutta because of his wife's health. The little church remained steadfast under persecution. Upon Judson's return the persecution ceased. A girls' school was opened. The work seemed full of promise. It became necessary for Mrs. Judson to return to America, but they felt that he must remain to take advantage of the hopeful situation.

At this point the first medical missionary, Price, joined him, and by his skill won such favor that the missionaries were invited to establish themselves in Ava, where the King at first bestowed great favor on them. Mrs. Judson returned from America with improved health and with missionary recruits, and they settled in Ava at the beginning of 1824 with great hope.

But now broke out the first British-Burmese war, one consequence of which was the definite delay of missionary operations; and another consequence seventeen months of imprisonment for Judson under conditions of mental and physical anguish and torture that almost curdle one's blood to read even a century afterwards. While Mrs. Judson was not in prison, she was in constant danger and moved amid hardships and distresses such as few are called upon to bear or are capable of enduring. She was constantly endeavouring to do something for the relief of her husband, visiting him whenever permitted to do so, seeking to provide him with such food as might keep him alive, and, by the expenditure of all the money she could raise, even by disposing of personal property, securing some mitigation of his terrible sufferings for eleven months in the "death prison" at Ava, and then for six months more in a stockade prison in the country. In the midst of all this, their little daughter was born in January, 1825; a scourge of small-pox prevailed; Mrs. Judson collapsed in an illness which seemed to mean inevitable death. In this crisis Judson was able to procure a measure to freedom to give to his

wife such care as was possible, and to beg from heathen women the milk of their breasts to preserve the life of his baby girl.

Finally the long nightmare ended. The British had won the war. Judson had to play the role of interpreter and mediator in settling the terms of the treaty. Mrs. Judson had put the unfinished manuscript of Judson's Bible in a cotton pillow for concealment, and had persuaded the prison authorities to permit Judson to use the pillow. After a time the pillow had been thrown away, but the manuscript was in God's providence rescued by a native convert.

During the war the Rangoon church had been scattered, and a new mission inaugurated in the British territory, at Amherst. After the war the Maulmain was selected as a better location, and the work prospered. Judson went to Ava in the effort to procure toleration for their mission work in Burmese territory. He returned to find that his beloved Ann had been buried in his absence, and the baby girl had to be laid by her side.

Always with an element of the morose and the mystic, Judson fell under the spell of the writings of Madame Guyon and almost lost his poise. He had been a great student of Buddhist scriptures, and had been fascinated by the principle of asceticism. He lived much alone, brooded over his sorrow, built himself a hermitage in the heart of the forest, yet seriously carried on his evangelistic and literary labours. But for the Boardmans, whom he joined at Maulmain in 1829, he would probably not have recovered a normal view of life and of his religion.

During 1830 he made tours in the interior and laboured for a year at Rangoon; then in 1831-32 he made three tours among the Karens, where he had encouraging successes and opened the way for those marvellous mass movements, which were to come a half century later among these more primitive people. But Judson always gave himself primarily to efforts among the Buddhists, which have never yet secured great numerical success, but are absolutely necessary if the Burmese are to be won for the faith of Christ.

In 1834 Judson married Sarah H. Boardman (whose husband had died at his post of tuberculosis), another woman of outstanding personality and missionary gifts, affording just the companionship which would bring out the greatness of Judson. This was the same year in which he completed his Bible. In 1838 he was able to record that there were above one thousand converts in his Burmese churches.

Threatened with tuberculosis, he recovered his health in 1839 by a three months' sea voyage. In 1842 he began serious work on the production of a Burmese dictionary, which he was almost to complete before his death. By 1845 his health was in such desperate case, and that of his wife so impaired, that return to America was imperative. Even so, he had to bury his Sarah while the ship was in the harbor at St. Helena, and he had to proceed alone and in extreme weakness to the home-land which he had left a third of a century before. For a time he was too exhausted for public speaking, but his determined spirit enabled him through an interpreter to address great audiences, whom he fired to enthusiasm for the missionary cause. He had

brought with him two Burmese helpers and carried on his work for his dictionary.

In 1846 he distressed his friends and almost scandalized the Christian cause by marrying Miss Emily Chabbuck, who, under the pseudonym of "Fanny Forester," was a writer of fictitious stories. The event proved the deeper insight of both Adoniram and Emily, for she made him a noble and happy wife for the four remaining years of his Burman ministry.

Although he was never able to overcome the intolerant attitude of the Burmese authorities nor the bigotry of the Buddhist monks, he won the personal friendship of many of these while he carried forward his splendid literary work, encouraged in every way the missionary enterprise, and proved both father and statesman to the growing Baptist mission.

In 1849 he felt his health alarmingly declining. In the spring of 1850 he again put to sea in the hope that a sea voyage might bring a return of strength. Four days after sailing he reached the end of his career, and was buried at sea.

In his sixty-two years he had given the world the exhibition of a strong man, wholly dedicated to the enterprise for which Jesus Christ gave his life; he had made a name not for himself, but for his Master, such as would continue for a century to attract strong young men to like dedication; and he had left in Burma the beginnings of a Baptist communion which has grown beyond a hundred thousand.

Lott Carey.

Ex-Slave and Missionary to Africa

By the REV. J. H. BRANHAM, D.D.

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When the spirit, endeavours and achievement of our subject are generally known and fully appreciated, he will take his place with the world's foremost Christian missionaries. The bases of this claim rest in Lott Carey's obscure and humble birth, the unusual obstacles he surmounted, and the actual contributions he made to the programme of Christian missions in foreign fields.

This most interesting man was born a slave in 1780 in Charles City County, near Richmond, Virginia. His slave parents were of the devout kind and so influenced their children. In 1804 Lott Carey was sent to the city to work in the Schockoe tobacco warehouse. It is stated that he here grew wicked, profane and intemperate. But on a certain occasion he heard a powerful sermon on "the New Birth", which awoke in him a deep conviction of his sin and was followed by a genuine conversion to Christ. In 1807 he was baptised by the Rev. John Courtney, pastor of the First Baptist Church, Richmond. Afterwards he was licensed as an "exhorter" by this church, and soon gave ample evidence of his piety and his native ministerial gifts.

It is said that he was like most of his fellow-slaves in his longing to learn reading and writing. This they often craved so they might write and issue permits or "passes" which slaves had to carry when making Sunday or night visits from one farm to another. But Carey desired knowledge to increase his religious usefulness. He therefore made a beginning by procuring a New Testament, and he tried to learn his alphabet and how to read therefrom. Later he profited greatly by attendance at a night school. During this time he heard of Africa, its ethereal sunshine, amazing resources, and the dire needs of his forbears; and, Nehemiah-like, he determined that he would dedicate his life to the improvement of their condition. The revelation of the needs of his homeland was so striking and impressive, and so fired him, that he at one time exclaimed—"Some day I shall go to Africa and see for myself." This was not the declaration of a curious explorer or mercenary trader, but the courageous unconditional surrender of a soul, and its commitment to a heaven-given and most difficult missionary task. It seems that the spirit which stirred Abraham Lincoln when first he viewed the horrors of American slavery and made him declare his future attitude thereto, now captured Carey. He was possessed of such a missionary passion as dominated the prophet Isaiah.

Carey was a man of deep faith and resolute determination. This is clear from the outset. Great hindrances had to be overcome. He who longed for the freedom of Africa was himself the subject of a galling slavery. As the superintendent of the labourers on the tobacco plantation in which he worked, he was so industrious and faithful that, though he was a slave, his master rewarded him with a substantial sum of money. With this encouragement, and by

constant thrift, he was able to amass \$850.00, and succeeded in purchasing his own freedom and that of two of his little children, sometime in the year 1813.

Although Lott Carey had in 1815 fully decided to devote his life to the furtherance of African missions, it was not until 1821 that the way was opened up for him. About this time a group of American philanthropists founded the Republic of Liberia as a home for free negroes who desired to return to the continent of their origin. The American Colonization Society aided or sent out the first group of freedmen to make their home in Africa. How strikingly providential it was that Carey, who paid a portion of his own fare, was a member of this group! His preparation, faith, and opportunity verified God's words:

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart."

"Commit thy way unto the Lord; trust also in Him; and and He shall bring it to pass."

(Psalm XXXVII: 4, 5).

We knew but little of what happened immediately before Carey's departure for Liberia, but we should imagine that those were for him intense days. He preached his farewell sermon in the First Baptist Church, Richmond, Virginia, where he had been baptised and licensed to preach. It is reported that the following words were a portion of his valedictory sermon:

"I am about to leave you, and expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befall me, whether I may find a grave in the Ocean or among the savage men or more savage wild beasts on the coast of Africa; nor am I anxious what may become of me. I feel it is my duty to go; and I very much fear that many of those who preach the Gospel in this country will blush when the Saviour calls them to give an account of their labours in His cause, and tells them 'I commanded you to go into all the world and preach the Gospel to every creature.'" With the utmost possible emphasis he added: "The Saviour may ask, 'Where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands I gave you—or have you sought your own gratification and your own ease, regardless of my commands?'"

On January 23rd, 1821, at half past six in the morning, Carey and his family with others embarked for Africa, and after forty days' sailing amid contrary winds, tempests, sea-sickness and many other inconveniences and perils, landed in Africa about five o'clock in the afternoon of March 7th, 1821. During the entire voyage Missionary Carey and this little band gave themselves over to much prayer, preaching and fasting. Concerning this Carey said: "We met on Monday at the throne of grace in a concert prayer meeting, and we had a comfortable time; for we met together, agents and colonists, and united in prayer." (Extract from Lott Carey's Journal, 1821). "We have come to a resolution to keep the nineteenth as a day of fasting and prayer, to ask forgiveness of our sins, and for direction and protection of the Lord, who ever waiteth to

hear the prayers of His people." He also said, when reporting the landing: "To us it was a pleasant sight." (American Baptist Magazine, 1829). His deep insight into his present task is further exhibited in the first report he sent back to America after his arrival in Africa.

Lott Carey, as pioneer missionary, was by nature and training eminently fitted for his task. He possessed a strong physique, a well-ordered mind, and a keen sense of right. He had graduated from the hard school of American slavery, securing there an experience that prepared him for the difficult duties of an evangelist in Africa, which he had to discharge. The things Carey had endured and conquered through faith in God gave him the background and reserves necessary for effective missionary work amid such conditions as confronted him. He first met and conquered the hostility of the natives, the people whom he wished to help. At the outset these made fierce attacks upon him and his fellow-colonists, and he had to serve as a warrior and a captain to preserve the lives of his companions. Climatic conditions were difficult. The rainy season initiated a period of sickness in which the fevers peculiar to the region prevailed. On March 12, 1824, he wrote concerning these conditions: "The fever began about the 24th ult., and on the 28th we had thirty-seven cases—and by the 2nd inst. we had sixty-six under the operation of medicine—and at present I have about one hundred cases of fever to contend with—but we have been very much favoured, for they appear all to be on the recovery, and we have lost none saving three children. I have very little time to write you, myself being the only man that will venture to act in the capacity of a physician." (Extract from Lott Carey's Journal.)

During this time the little Baptist Church of Monrovia, of which Carey was pastor, witnessed a constant growth. It had a membership of about eighty, and was maintaining a healthy Sunday School for native children. Carey discovered that the children of the natives would prove the best means of overcoming their hostility, hence he established a school for their instruction, which grew rapidly and met with great success. Carey also perceived immediately the industrial possibilities of Africa and attempted to establish their proper connection with successful missionary endeavours. As a pastor he was diligent and sympathetic and a tireless worker. It is said that he preached with fiery zeal and led many to a saving knowledge of Christ. He was a pioneer missionary to Africa, not only in time but in the programme he sought to execute. He led not merely in matters of education, industry, health and religion, but also in civic affairs. The people so strongly believed in his prudence, fidelity and courage, that he was cordially accepted when appointed Governor of Liberia. He believed in the power of conciliation, and thus won the co-operation of many of the hostile natives. Lott Carey was a patriot. His was a very trying position, for he loved both America, the land of his birth, and Africa, the land of his fathers, with a pure, simple devotion. He endured much in Africa, but without complaint. Touching this point his Board said of him:

"The interest of the colony and the cause of his countrymen, both in Africa and this country, are near his heart. For them he is willing to toil, and, to make almost any sacrifice;

and he has frequently declared that no possessions or honours in this country would induce him to return."

He chose to suffer with and elevate his own people at any cost.

In 1825 a letter from Carey to Mr. William Crane, Richmond, Virginia, led the General Baptist Convention to make the following comments concerning his labours in Africa:

"It cannot fail to excite gratitude to the great Head of the Church to learn that the Lord is smiling upon Africa. Lott Carey, a descendant of this bewildered race, embarked with the first colonists sent out by the American Colonization Society, under the patronage of the General Convention of the Baptist denomination. The mystery of Divine Providence in permitting his unhappy ancestors to be torn from their native land and brought into a country where they and their offspring were doomed to slavery, began to unfold itself. It was that he might receive existence in a country blessed with Gospel light, whence he should return, in the fullness of time, to bear the tidings of salvation to that of his progenitors; and the prospect of preaching Christ to his kinsmen according to the flesh, and in the land of his fathers, induced him to leave America.

"That your Committee contemplate the labours and pious deportment of Lott Carey with entire satisfaction, and are happy to find that his virtuous deportment has secured to him the high approbation of the American Colonization Society.

"That Lott Carey has not only endeavoured to render himself useful as a minister of the Gospel of Christ, but has opened a small school for the instruction of the children of the natives and has received ample demonstrations of their respect and attachment."

His was an unexpected death. He perished by an accident, Nov. 8, 1828." (Baptist Encyclopedia). The 'American Baptist Magazine' says of him:—

"It is a source of consolation to the friends of Mr. Carey, that though his life was terminated at an unexpected moment, and in a most distressing manner, the unwearied diligence and fidelity with which he discharged the important trust confided to his care, his zeal for the honour of religion, and the purity and piety of his general conduct, have gained him a reputation which must live in grateful remembrance, as long as the interesting Colony exists, in whose service he lived and died . . ."

He passed away in the midst of unfinished plans, but his memory is yet a sweet benediction to his successors. The succeeding years have revealed the true worth of his tireless endeavours, for nothing human has united Negro Baptists and preserved their organised efforts like the life, labours, and usefulness of Lott Carey.

Johann Gerhard Oncken.

Apostolic Pioneer in Europe

By the REV. C. A. FLUEGGE

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"I will make a man of this lad," said the Scottish merchant who on a business tour came to the town of Yarel in Oldenburg, was attracted by Johann Gerhard Oncken, and had taken him over to Leith as an employee. The boy was in his fifteenth year, having been born on the 26th January, 1800. He never saw his father, who shortly before his birth had been compelled on account of political activities to flee from the vengeance of Napoleon. He had taken refuge in England, and died there. Of his earliest years, Oncken says: "No one could have been further from the Kingdom of God than I . . . but God in his providence took me away out of my native place and brought me into a land in which there was no lack of the means of grace."

Oncken lived in Leith from 1814 to 1819. During these years the youth undertook many long journeys on behalf of his employer in Scotland, England, France, and Germany, steadily ripening into manhood and gaining the knowledge of the world and of men which so thoroughly prepared him for his life work. At the close of 1819 he settled in London.

A decisive turning point came in 1820 when in a London Methodist chapel he heard, as he reports, "an excellent sermon on Romans VIII, 1, which opened to me the glorious liberty of the children of God, so that I left the chapel and went home triumphant and unspeakably happy. From that day forward I became a witness of His love to sinners and of the freedom and omnipotence of His grace."

His sense of salvation awakened the desire to save others. What had made him blessed, he must needs commend to his fellows. Those whom he could not reach by speech he sought to direct by printed messages to the one thing needful. He eagerly distributed tracts, going so far as to spend out of the shilling allowed for his midday meal only a penny for a piece of bread, so that with the remaining eleven-pence he might buy more tracts.

What he was, he was all through; and all he did was carried out in the spirit of complete surrender. He knew what was essential, and how to make this clear to others. A young mulatto was the first whom he won for Christ.

The "Continental Society", from which he obtained many tracts, observed his activity, and in 1823 appointed him as a missionary to Germany. He reached Hamburg on the 16th December, and soon afterwards joined the English Reformed ("Independent") Church there. His work began, as he himself says, "with a heart of warm love for the Saviour and a passion for reaching poor sinners."

Oncken began soon to be known to the people as a "street-corner preacher." He won much love, but also hatred and persecution. He was forced to betake himself to different parts of the city, as the

rationalist pastors stirred up the police against him in one district after another. He was repeatedly imprisoned and still more frequently fined.

Oncken initiated on the 9th January, 1825, the German Sunday School enterprise, by founding a Sunday School which Licentiate F. A. Loewe rightly describes as "the parent of all the work of the Inner Mission." Wichern received here the many-sided impressions which gave rise to his philanthropic activity.

Oncken's character and the form of his piety stand out clearly in his address on the occasion of the twenty-fifth anniversary of the First Hamburg Baptist Church, in which he said: "When it pleased God to call into His fellowship the poor sinner now speaking to you, and he had learned to love the Holy Scripture, it became a settled principle for the whole of his life to accept nothing as true in matters of faith, by whomsoever believed and taught, that cannot be proved clearly, definitely, and unmistakably from a word that the Holy Ghost has written."

We already perceive the independence which marked Johann Gerhard Oncken, and it is through this personal investigation of the Word of God that he came to knowledge of the truth concerning baptism. So soon as light had come to him he strove to follow it, and began by refusing to allow his first child (he had married Sarah Mann in England on the 19th May, 1828) to be sprinkled. His Biblical convictions he also communicated to others, who came to share with him the desire to be baptised according to the Scriptures. Oncken says in the address already quoted:

"In the year 1829 I entered into correspondence for the first time with a baptised Christian, Robert Haldane of Edinburgh. He gave me the strange advice to baptise myself. According to my fixed principle I at once turned to the New Testament, but from Matthew to Revelation I could find no self-baptism, and I was unwilling to act for myself in so serious a matter. With the beloved C. F. Lange, who shared my view on baptism, I was constrained to turn again to prayer. Our petitions for a Philip lasted five years. A few among us wished that we should at least observe the Lord's Supper with one another; but I could not set my hand to this, since I was certain that if our beginning should be wrong the after-developments would also be wrong. I cannot now sufficiently praise the Lord that he turned this proposal aside, and that we did not dare to found a church for which we found no example in the New Testament . . ."

His "Philip" was Professor Sears, who in 1833 came from the United States to Germany in order to study. Oncken's narrative continues:

"Professor Sears came, and to his great astonishment found that he need not impart any instruction to us, but that we were quite ready to receive baptism. Since, however, I was just then about to make a journey to Poland, shortly after the close of the Revolution there, as agent of the Scottish Bible Society, the baptism was postponed to the 22nd April, 1834."

Professor Sears came from the University of Halle where he

was studying, and baptised Oncken with his wife and five other persons in the River Elbe at Hamburg.

It is characteristic of Oncken that though he had so intensely longed for baptism, he nevertheless held it as a self-evident duty to permit nothing, even baptism itself, to lead him to neglect the immediate and pressing work of the Kingdom of God.

In regard to the first German Baptist Church, founded on the 23rd April, 1834, with a membership of seven, of which Oncken was ordained pastor by Professor Sears, he remarked afterwards: "I cannot say that there was any gleam of hope in my heart that the church, after it had been constituted, would persist and spread. I knew, however, that it came into existence by the will of God and of Christ, and that I had nothing to do with results; these were in the hands of the Lord."

Oncken had never any weakness of will when he saw clearly the way of duty. He came to be denounced as one of the first and worst "sectarians" in Germany, and this in spite of the fact that he was always a firm Alliance man, gladly acknowledging every advance of the Kingdom of God and never confusing the Kingdom with his own communion. But he refused to permit this attitude to hinder his loyalty to what he recognised from the Scriptures as the will of the Lord. It was on this account that he proved so effective; his power was deep as well as wide.

The text (Eph. IV, 5) "One Lord, one faith, one baptism", which with Acts II, 42, is carved on Oncken's tombstone, he emphasized not only in Germany but in twelve other countries of continental Europe. As another scriptural word (Eph. IV, 8-12) says, the ascended Lord "gave gifts unto men . . . and he gave some to be apostles . . . and some evangelists; and some, pastors and teachers." These are the best gifts that God bestows upon a people or a community—men according to His own heart, through whom comes the "perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

"There was a man sent from God, whose name was" Johann Gerhard Oncken. He was truly an apostolic man, an evangelist whose success is equalled by few, and the pastor and teacher of the church and fellowship which he called into being.

Through him arose the Baptist denomination in its German form, which found written expression in the confession of faith already formulated in co-operation with Kobner in 1837, and given final shape in association with G. W. Lehmann in 1847.

These two distinguished men who with Oncken formed the so-called "clover-leaf" were also gifts of God's grace of the highest significance in the new movement. Oncken baptised Julius Kobner on the 17th May, 1836. G. W. Lehmann he baptised in Berlin on the 13th May, 1837, and on the following day the first Berlin church was founded. C. F. Lange—the first convert under Oncken's first sermon in his pre-Baptist days—was another gift of God. Oncken appointed him a colporteur.

The selection and support of fellow-workers were made possible by the Edinburgh Bible Society, whose representative Oncken be-

came in 1828, and in whose service he circulated over 2,000,000 Bibles. He was also assisted from America by the American Bible Society. In September, 1836, he founded a society of his own, "The Hamburg Tract Union" (now the Christian Tract Society) which was also the first Temperance Union.

In 1844 Oncken issued his earliest periodical, "**Das Hamburger Missionsblatt**" (The Hamburg Mission Paper). He also arranged for fresh editions of the entire Bible and various editions of the New Testament. He was able in January, 1871, to report that from the previous July, i.e., during the six months of the Franco-German war, 128,000 German and French Bibles, and 2,000,000 tracts had been distributed in the hospitals.

He was a tireless traveller, and undertook many exhausting journeys to raise necessary funds. He trained his members from the outset in the habit of cheerful giving; and he gathered during strenuous tours abroad the further sums needed for the maintenance of the mission workers whom he appointed, for chapel-building, for the Seminary he founded, and for the funds which he established to assist pastors, invalids, widows, and orphans.

In the course of a collecting tour, Oncken was once asked how many missionaries he had in Germany, and answered: "Seven thousand." "You misunderstood the question: that is the number of your members, but we want to know how many missionaries." "Seven thousand," he rejoined, "among us in Germany every Baptist is a missionary!" Precisely because it was so, Acts XIX, 20, had a new application, "So mightily grew the word of the Lord and prevailed."

A few dates and facts may be cited here:

1837—Churches founded in Berlin, Oldenburg and Stuttgart.

1840—Churches founded in Jever, Bitterfeld, and Bayreuth.

1841—Church founded in Salzgitter.

1842—Church founded in Goslar.

Artisans converted in Hamburg, when they passed on to work elsewhere, were liberally supplied with tracts by Oncken. A converted tailor named Knaut, after returning home, distributed 30,000 tracts, many Bibles and other books, and held meetings. Oncken then came, baptised the believers and constituted the church.

In the autumn of 1841 Oncken baptised in Memel eleven men and eighteen women, and on the 4th October constituted the church. It proved a centre of influence and the parent of many flourishing churches extending as far away as Estonia. By 1864 there were a thousand church members in what are now Lithuania and Latvia, and by 1870 they had increased to 1728 members in twenty stations.

The movement spread like a prairie fire throughout Germany, as a rule in the face of bitter persecutions which recall the story of the primitive church. Very early it passed beyond the borders of Oncken's native land. At the close of October, 1839, he and Köbner visited Copenhagen and there baptised "eleven believing disciples of Jesus", and in September of the following year nine others in the Danish island of Langeland. In August, 1847, Oncken baptised

Nilsson, the pioneer Baptist of Sweden, and ordained him to work in his fatherland. Nilsson, in turn, baptised the Lutheran theologian Wiberg, who during a visit to Hamburg had gained clear light on Biblical baptism and the constitution of the New Testament church. Forsell, a Swedish trader in furs, with his assistant Hejdenberg, were in 1854 baptised in Hamburg and appointed as evangelists for the work of their own land.

Oncken also sent brethren to Austria and Hungary, and in October, 1847, the first scriptural baptism was celebrated in Vienna.

Contact with Holland opened with the baptism of three Dutch men at Hamburg in 1845, and soon afterwards Oncken undertook a missionary journey to the Netherlands. There he baptised, and strengthened the members of the churches founded by Kobner a few months earlier in Stadskanaal and Amsterdam.

A typical journey is that of 1848, when Oncken after visiting the Breslau church (founded two years earlier), passed on to Vienna, then addressed a series of meetings lasting a full week in Budapest, and in Pressburg (Bratislava) had a prolonged interview on religious matters with the pious widow of the Archduke Palatinus of Hungary. On the way home he baptised several ex-Catholics in Silesia and formed a church at Voigtsdorf. On his return to Hamburg he promptly despatched 30,000 tracts to Vienna.

In Russian Poland the earliest converts, nine in number, were baptised on the 28th November, 1858, and seventeen more on the following day. Within ten years the numbers had increased to a thousand. The pioneer pastor Alf studied at the preachers' school which Oncken had opened in Hamburg. This man Alf endured incredible persecution, but he carried the message to Volhynia and mid-Russia. Alf baptised Ondra, who translated Oncken's confession of faith, and made it the basis of his church organisation.

In Bukarest the earliest baptism was in 1862, and Oncken responded to a request from the group of believers by sending August Liebig, who laboured incessantly among Rumanians, Bulgarians, Serbs, Gypsies, and nominal Christians. Oncken in the course of his journey in 1869 from Russia, through Rumania, Transylvania and Hungary, was able to constitute the church at Catalui.

His earliest visit to northern Russia was made in 1864, when he stayed five weeks in St. Petersburg (now Leningrad), and there baptised a few persons. In the autumn of 1869, when in his seventieth year, he undertook a most exhausting journey, lasting several months, through Galicia to Southern Russia. In Alt-Danzig in October, 1869, he founded the first Baptist church on the German model and recognised J. Britzkau as its elder. An exceptional incident of this visit was his ordination of A. Unger as elder of the church of the Mennonite Brethren. During Whitsuntide, 1869, Unger had baptised fifty Germans in a river, among them by oversight a Russian who had been unable to resist his long-cherished desire, and without previous test or acceptance had entered the water with the accepted candidates for baptism. This national Russian afterwards baptised several others. To certain of Oncken's activities on his return we have already alluded in the preceding paragraph; it may here be added

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that he dedicated a chapel at Admadja in Turkey. The young Russian preacher Vasili Pavlov, four years after his baptism and the beginning of his preaching, was sent by the Tiflis church to Hamburg, where he received some instruction from Oncken, and was by him formally ordained to the ministry.

Germans who had emigrated to South Africa turned to Oncken with a petition for a preacher, and in 1867 he sent Hugo Gutsche to take charge of the newly-founded church in King Williams Town.

Even in distant China a German Baptist mission was commenced at the instance of a returned English missionary. Oncken sent out Konrad Baschlin, who landed in February, 1870, and after toilsome labour was able to baptise a dozen Chinese converts. The work afterwards passed into the hands of the American Baptists.

In North America there were in 1850 about four hundred immigrant German Baptists, and Oncken during a tour of the States lasting from April, 1853, to August, 1854, visited many of these and "strengthened" them.

It is impossible to give a complete account of the enterprises he inspired and carried through. Spurgeon, who was well acquainted with him and his work, describes him as the "Apostle Paul of Germany." Dr. Joseph Angus, Principal of Regent's Park College, declared: "No man more fully deserves to be remembered and honoured for the grace that works so effectively in and through him. Oncken has done more for the spread of evangelical truth in the continent than any other man of his century." At the memorial service in 1884 his old comrade Julius Kobner said: "I see in spirit over thirty thousand children of God assembled with us, all connected and related in heart with him, our dear departed." And at the grave Pastor Wiehler said: "Already the figure of thirty thousand has been mentioned—the present strength of the church founded through his labours; but this number is small in comparison with the number of those who in the course of fifty years have directly or indirectly been brought to Jesus through him. We know how he strove for this one end, that sinful men should be saved. If we be found among the great company of the redeemed, we shall praise our Lord for such a father as He has given to us and to Germany."

William Knibb.

By ERNEST A. PAYNE, B.A., B.D., B.LITT.

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In September, 1803, in the little town of Kettering in the middle of England, twin children were born to the wife of Thomas Knibb, a tailor who made no profession of religion. The girl lived a comparatively uneventful life. The boy, William, became known throughout the British Isles, the West Indies, and even further afield, and is still gratefully remembered. He was called "King Knibb" by friends and foes, and as the champion of the negro slaves crowded into forty-two years many exciting adventures.

It was in Kettering that the Baptist Missionary Society had been formed in 1792. Its first Secretary, Andrew Fuller, was Baptist minister there, but the mother to whom the Knibb family owed so much—a woman who had "a breadth and depth in her views on all subjects"—sent her children to the Sunday School connected with the Independent Chapel.

As a boy William was affectionate, generous and vivacious, famed for his skill at the game of marbles, quick and clever at his lessons, though not especially industrious. An elder brother, Thomas, became an apprentice to Andrew Fuller's son, a printer, and when this printer moved his business to Bristol, he took with him not only Thomas, but thirteen-year-old William. There the two boys came directly under Baptist influence. William Knibb, a tall fresh-complexioned lad of nineteen, was baptised in 1822 at Broadmead Chapel by Dr. Ryland, who thirty-nine years earlier at Northampton had baptised William Carey. Already the mind of Thomas Knibb had turned towards missionary service. The brothers were in an atmosphere where enthusiasm for the Baptist Missionary Society ran high. Their talk was of what was happening to Carey and his friends in India, and to those who were laying the foundations of a mission among the West Indian slaves.

The year that William was baptised, Thomas was accepted for service as a schoolmaster in Jamaica. William began to think about the same kind of life-work, and meantime extended the range of his Christian service by interesting himself in a village Sunday School, by commencing lay-preaching, and by working in a rough populous slum district in the city. To improve his vocabulary he studied Johnson's **Dictionary** at meal times. Boldness, energy and devotion characterised all his efforts, though there was evident also some self-distrust.

With tragic suddenness, after only four months in Jamaica, Thomas Knibb died. The climate took heavy toll of the early missionaries. When the news was broken to him by his employer, William stood up and said: "Then, if the Society will accept me, I'll go and take his place." He was sent for a brief training to London. A companion at the school wrote afterwards of his "incessant activity" and "exuberance of animal spirits." His mother's farewell words to him in Kettering were these: "Remember, I would rather

hear that you have perished in the sea, than that you have disgraced the cause you go to serve." In October, 1824, he was married to a Bristol girl, his faithful companion through all the stormy years that lay ahead, and a month later they sailed for Jamaica. Knibb spent the three months of the voyage preaching to his fellow-passengers, and arguing with them about slavery.

For two hundred and fifty years the West Indies had been a slave centre. Negroes were captured in Africa, shipped across the Atlantic, and sold to work on the sugar plantations and in the mines. Cruelty, immorality and superstition reduced their numbers, but since the trade was a lucrative one a plentiful supply was available. Not till the end of the eighteenth century did English philanthropists awaken to the horror and iniquity of what was going on, and then they began their work in the belief that the stopping of the trade would ensure better conditions for the slaves. The forces led by Wilberforce at last achieved this object in 1807.

Some few attempts had meanwhile been made to minister to the slaves. Moravians, Wesleyans, and finally Baptists, settled among them as missionaries. When William Knibb reached Jamaica Baptists from England had been there for more than ten years. Most of the planters vigorously and bitterly opposed all religious work among the slaves, and for a time the Jamaica Assembly had been able to prevent all preaching and teaching on the plantations. Slowly but surely, however, churches were built up and schools opened.

After a brief stay at Kingston, working in the school, Knibb was drawn into regular preaching and pastoral duties at Port Royal. The missionary band was depleted by sickness, the need was great, and the difficulties and dangers made an irresistible appeal to him. Three strenuous years left their mark upon his health, and he was moved to Savanna-la-Mar, in the south-west of the island.

Knibb had received instructions from the Missionary Committee that as a missionary in Jamaica he must have "nothing whatever to do with its civil and political affairs," but he could not conceal his deepening distress at the results of the slave system. "The more I see of slavery," he wrote, "the more I hate and abhor it." Opinion in England was growing in favour of an immediate and considerable betterment in the condition of the slaves, and of their ultimate and not-long-delayed emancipation. The planters were alarmed; many of them treated their slaves with an increasing callousness, and showed also a growing hostility towards the missionaries. There was even vent talk of Jamaica's breaking away from the British Empire.

Knibb was a man whose strength and determination were called out by opposition. At Savanna-la-Mar he had some ugly incidents with which to deal. One of his negro deacons was shamefully flogged and sentenced to a fortnight's work with a chain-gang for attending a prayer meeting. Knibb gave publicity to the case, and secured money from England to purchase the man's freedom. He took also a spirited part in the controversies over the Slave Code which the Jamaica Assembly tried to pass to stay the demands of the anti-slavery party at home, but which would have made missionary work almost impossible. In 1830 he was called to the north of the island,

to Falmouth. He had already three children, and was loth to move, but felt the challenge of a new and larger sphere.

Serious trouble was at hand. From scraps of information they overheard the slaves came to believe that freedom had been granted them by the British Parliament, but was being withheld by the planters. In the north-west of Jamaica, where Baptist influence was strongest, the rumour spread that Thomas Burchell, a missionary who had had to visit England owing to ill-health, was bringing back "a free paper." A passive resistance movement was organized. Work was to be stopped at Christmas, 1831. The unwise actions of the authorities provoked further bitterness, and in the last days of the year a revolt broke out, the wild forces being beyond the control of the leaders, and also of the missionaries, who did their best to disabuse and quieten the negroes. Such an insurrection had small chance of success. It was speedily and ruthlessly suppressed.

The infuriated planters then turned their attention to the missionaries. Knibb and others were arrested and charged with inciting the rebellion. They were treated with the greatest indignity and were in grave peril, but influential friends came to their aid, and no charges could be sustained against any of them. The disappointed white mob then adopted a suggestion of the Colonial Church Union, whose aim was that "every dissenting preacher, of every colour, should be sent off the island", and began to wreck the Baptist chapels. Beginning with "that pestilential hole, Knibb's preaching-shop" in Falmouth, within a week almost all the buildings connected with the Baptist mission had been destroyed as well as property belonging to other religious bodies.

In the spring of 1832, when at last the harassed missionaries were able to take counsel together, it was resolved that Knibb should go to England to make known to the denomination and the country what had been taking place. As he sailed up the English Channel the pilot came on board bringing news of the passing of the great Reform Bill. "Thank God," cried Knibb, "Now I'll have slavery down. I will never rest day or night, till I see it destroyed, root and branch."

He had need of all his resolution. By no means all Christian people—to say nothing of the others—were convinced that slavery was a wrong system. Many of the keen supporters of the Baptist Missionary Society feared that Knibb and his friends had been indiscreet and had broken the laws. There was talk of disowning him. But when Knibb told his story before the Committee, at the Annual Meeting of the Society, above all at a great gathering in the Exeter Hall, London, and on many subsequent occasions, he was able to sweep aside hesitation, and to arouse overwhelming feeling by his passionate recitals of the wrongs done to the negro Christians and of the iniquities of slavery. "Whatever the consequences, I will speak", he cried once when cautioned. "At the risk of my connexion with the Society, and of all I hold dear, I will avow this. And if the friends of missions will not hear me, I will turn and tell it to my God: nor will I desist till this greatest of curses is removed."

When Knibb thus set about the education of public opinion he was not yet thirty years old. He was summoned before the Select

Committees of the Houses of Parliament, which were considering the situation in Jamaica, and subjected to long and close cross-questioning. "His evidence," it is recorded, "was complete and unassailable; and it contributed largely, more largely perhaps than that of any other single witness, to the general impression which then took root in the public mind that slavery must be abolished." He journeyed up and down the land, preaching, speaking and debating. The planters engineered many personal attacks upon him, to which he vigorously replied. Owing largely to his efforts the first reformed House of Commons, elected that winter, contained a majority pledged to deal with the slave question. The following August an Act for the Abolition of Slavery throughout the British Colonies received the Royal Assent. From August 1st, 1834, the slaves were to be free.

Knibb remained in England till compensation had been secured for the ruined chapels, and money collected for restarting the mission. The months of victory were saddened for him by the death of a baby boy whom he had named after Andrew Fuller. He reached Jamaica again in the autumn of 1834 and was tumultuously received. "Him come, him come for true. It him, it him for true," cried the excited negroes. "But see how him stand. He make two of what him was when he left."

The rebuilding of Baptist property and the reorganisation of the missionary work proceeded apace, but it soon became clear that the Apprenticeship System of labour, by which the negroes were compelled to work forty-five hours each week without wages—the idea being that they should thus gradually purchase their own freedom—meant that their condition was little improved. The treadmill was introduced as a new form of punishment. Cruel floggings continued. Knibb and his fellow-missionaries had to be constantly on the watch to prevent the shameless ill-treatment of their coloured friends. They were in touch with the leaders of the anti-slavery party in England, and supplied incontrovertible evidence of what was going on. Many attempts were made to intimidate Knibb, and often he was in personal danger from the violence of the planters. Stories are still told of how he was to be seen sometimes walking excitedly up and down with his coat-tails flapping behind him, as if to say "Don't care! Don't care!"

Feeling in England at length compelled a further change, and the Jamaica Assembly, fearing it would be deprived of its authority, decided to give up the remaining years of apprenticeship and to allow 800,000 negroes to become completely free of August 1st, 1838.

There are still living many who have heard eye-witnesses describe the celebration of that day in Jamaica. Prophecies of riot and excess had been falsified four years earlier. Once more the chapels were crowded. Among his own people at Falmouth, just before midnight on July 31st, Knibb pointed to the chapel clock, and said: "The hour is at hand. The monster is dying." There was a moving stillness while the clock struck twelve. Then he cried: "The monster is dead. The negro is free." The congregation rose as one man and burst into shouts of exultation. Knibb himself was deeply stirred, for the hour of triumph was again an hour of personal sorrow. Only a week earlier his eldest son had died. But he went outside with the negroes

afterwards and helped to bury a slave whip, a chain and a collar, and over the spot to rear the Union Jack.

Not even then was there peace. Trouble regarding wages followed immediately, and Knibb took the lead in preventing the negroes from entering into contracts at the low rates of pay which were at first suggested. "King Knibb", "the Dan O'Connell of Jamaica", the planters sneeringly called him, spreading rumours of his death to provoke disturbances, and embroiling him in law-suits and public controversies. But he held on his way, and played an important part in the establishment of free townships and villages, new settlements where the negroes were independent of planter landlords. The Baptist numbers swelled rapidly, and difficulty was experienced in sifting and training the candidates for church membership, in spite of additions to the ranks of the missionaries.

Knibb visited England in 1840 as a delegate to the great Anti-Slavery Convention in London, and again in 1842. He took the lead in the decision that the Jamaican Churches in the very year of the Baptist Missionary Society's Jubilee should become independent, but two other concerns were chiefly on his mind in these years—a mission to West Africa, and the establishment of an institution for training native pastors—both of which show his enthusiasm, his evangelical passion, his faith in his black brethren, and his foresight.

For many years he had had the needs of Africa upon his heart and had dreamed of the freed Jamaican negroes carrying the Gospel to the land of their origin. In a letter of 1839 he wrote "O my Heavenly Father! work by whom Thou wilt work, but save poor, poor, benighted, degraded Europe-cursed Africa. My affection for Africa may seem extravagant. I cannot help it. I dream of it every night, nor can I think of anything else." At one time he considered volunteering himself for service in the Dark Continent, and when in 1840 it was decided to commence a mission, Knibb travelled up and down Britain rousing enthusiasm and appealing for funds as-only he could. Three years later a larger party of Jamaicans set out in the "Chilmark" for the island of Fernando Po, which had been selected for the new venture. There was ever something of the boy in Knibb, and he obtained permission to steer the vessel out of Falmouth Harbour, writing afterwards of how he wished he could have had his "likeness taken" while he was doing so.

Closely linked in his thought with this gallant enterprise was the establishment of a college. In 1843 before the "Chilmark" sailed, a beginning was made at Calabar, not far from the north coast of the island. There were many who doubted the possibility and the wisdom of giving any kind of higher education to negroes. The years have shown Calabar to be one of the most beneficent of the schemes in which Knibb had a part.

He was once more in England in 1845. The waves of prosperity which had followed complete emancipation had soon passed. Disaster came upon the sugar industry, and there was widespread need. Knibb appealed for help, making vigorous and effective speeches in various parts of the country, and securing a large gift from the Baptist Missionary Society's Committee. Afterwards men detected in his words of farewell a premonition that he would ~~not~~ again visit his

native land. He reached Jamaica on August 1st, 1845, and a great popular demonstration took place. A triumphal procession conducted him back to his home. After little more than three months in the island, however, he was stricken with the dreaded yellow fever. "Death came with rapid strides upon a strong man armed, and the contest was sad and terrible," wrote his devoted wife. But his heart was at peace, and in his last hours he quoted words that William Carey had chosen for his tombstone:

"A guilty weak and helpless worm,
On Thy kind arms I fall."

On November 15th, 1845, he passed away. He had done his work.

Charles Haddon Spurgeon.

By the REV. W. Y. FULLERTON, D.D.

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Spurgeon was born at Kelvedon in Essex on June the nineteenth, ten days after William Carey had died at Serampore in India, on June the ninth, 1834. So the prophetic succession amongst the Baptists of the nineteenth century was maintained almost without a break.

The Spurgeons seem to have come originally from Norway, the name, of which there are known no less than nineteen variants, probably being a diminutive of "Sporr", the old Norse word for sparrow. When Charles Haddon was but ten months old his family moved to Colchester, and towards the end of 1835 the boy was sent to his grandfather, the Congregational minister at Stambourne, remaining there for six years, and gaining much in knowledge and in character from the associations of the manse. Afterwards he had schooling at Colchester and at Maidstone until he was nearly fourteen years of age. In the autumn of 1849 he went as an articled pupil to a school in Newmarket, where, according to his own account, he was indebted to Mary King, the cook, for most of his theology. In the emphatic style of his early days he said, "I do believe that I learnt more from her than I could have learned from any six doctors of divinity of the sort we have nowadays."

During his first Christmas holidays the great event of his life happened. On January 6th, 1850, owing to a snowstorm, he was unable to reach the place of worship to which he was bound, so he turned into the Primitive Methodist Chapel, in Artillery Street, Colchester, and a tablet over the pew where he sat commemorates the great epic of his conversion—a conversion which in its swiftness and certainty gave the pattern for his future world-wide ministry. He had been seeking for a knowledge of God for at least five years (let none despise the religious impressions of young people); at one time he threw up his hands in despair and imagined himself to be an atheist, but that was but a passing experience. The circumstances of that Sunday morning seemed to be very unpropitious, the day was depressing, the Chapel was uninviting, the congregation was sparse, the preacher suddenly called to take the place of the expected minister who was evidently detained by the snow, and young Spurgeon a stranger in strange surroundings. But the set time for his enlightenment had come, and that morning probably that little sanctuary was to the angels the most interesting spot on earth. Something wonderful was about to happen. The unknown preacher must have been a prepared man, a man who would not hinder God. Efforts had been made to identify him but to no purpose—his part in the drama was to give his message and to disappear.

The text he announced was Isaiah XLV, 22: "Look unto me and be ye saved, all the ends of the earth." Spurgeon, who had a remarkable verbal memory, reports his Essex speech: "Now lookin' don' take a deal of pains. It ain't lifting your foot or your finger. It is just, Look. Anyone can look. Ay," said he. "many on ye

are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to Him by and by. Jesus Christ says 'Look unto Me'. Some on ye say 'we must wait for the Spirit's workin'.' You have no business with that just now. Look to Christ. The text says 'Look unto Me'."

Whether he had reached the end of his tether, having spun out about ten minutes, or whether he was lifted out of himself an spoke words given to him at the moment, he then fixed his eyes on the stranger, easily distinguished among the little company of a dozen or fifteen, and said, "Young man, you look very miserable! You always will be miserable—miserable in life and miserable in death if you don't obey my text: but if you obey him now, this moment you will be saved," and lifting up his hands he shouted, "Young man, look to Jesus! Look! Look! Look! You have nothin' to do but to look and live."

"I had been wanting to do fifty things," wrote Spurgeon afterwards, "but when I heard the word 'Look!', I could almost have looked my eyes away. I could have risen, on that instant and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith that looks alone to Him. I thought I could have danced my way home."

He never turned back. From that moment he bore a constant witness to Christ's saving power, and expected others to have an experience like his own, and he was not disappointed. Towards the end of his life he said that never a day passed without his hearing of at least one being converted, often of several, and in greater or lesser degree that continued for forty-two years! Was there ever such a ministry in the world before or since?

When he returned to Newmarket he asked to be admitted as a member of the church there, and being ignored at first, he threatened to come to the church meeting and propose himself, and was at length numbered with the people of God.

But not before he was baptized. Though he had been reared in Congregational homes, and was converted in a Methodist chapel, he went straight for the Baptists when he sought church fellowship for himself. "Not to become a Baptist," he said, "but to be a Christian after the Apostolic fashion, for they, when they believed, were baptized." He had never even heard of a Baptist church until he was fourteen years of age, and the church at Newmarket was not Baptist. The nearest was at Isleham, where Mr. W. W. Cantlow, formerly a missionary in Jamaica, was minister, and gladly consented to baptize the young disciple, now within a few weeks of sixteen. Spurgeon was up early in the morning for two hours of prayer and dedication, then walked eight miles to Isleham Ferry on the River Lark, a beautiful stream dividing the country of Suffolk from Cambridgeshire. It was Friday, and two women were baptized at the same time. "The wind blew down the river with a cutting blast," he wrote, "as my turn came to wade into the flood: but after I had walked a few steps and noted the people on the ferry boat, and in boats, and on either shore, I felt as if all heaven and earth and hell might gaze upon me, for I was not ashamed there and then, to own myself a follower of the

Lamb. My timidity was washed away. It floated down the river into the sea and must have been devoured by the fishes, for I have never felt anything of the kind since. Baptism also loosed my tongue, and from that day it has never been quiet."

Writing to his mother in 1850, he says, "Your birthday will now be doubly memorable, for on the third of May, the boy for whom you have so often prayed, the boy of hopes and fears, your first-born, will join the visible church of the redeemed on earth, and will bind himself doubly to the Lord his God, by open profession. I am the happiest creature, I think, upon the globe!" On the following Sunday he was registered as a member of the church.

In August he moved to Cambridge, and though he had not spoken in public before, preached his first sermon one Sunday evening at Teversham, being called on without warning. Toward the end of October, 1851, having gained much reputation as a preacher, he was engaged to supply the pulpit at Waterbeach for six months. When, at forty years of age, he lectured in London on "Young Men," he said in all seriousness that he was an old one. "I might have been a young man at twelve, but at sixteen I was a sober respectable Baptist parson, sitting in the chair, and ruling and governing the Church." It is still the glory of Waterbeach that Spurgeon was once a minister there.

But he was destined for London, and in a most unexpected way he came to the great city and preached in New Park Street Chapel in December 18th, 1853. That was the beginning of miracles. The congregation in the evening, much more numerous than in the morning, refused to leave the building until the deacons promised to invite him again, and, yielding to their wishes, he was asked to preach a second time on the first Sunday of 1854. Practically he remained from that time as minister of the Church, until on the last hour of the last day of January, 1892, from Mentone, in the south of France, he went to his reward, a reward for service which, in continuity of success, is unique in the history of the Church of Christ. For thirty-eight years, in the same city, he attracted crowds to hear the gospel limited only by the size of the building in which he preached, and exercised an influence as wide as the world. Wherever he went in the country multitudes waited on his words, frequently gathering in the fields or in other spaces to hear him. On the day of National humiliation on account of the Indian Mutiny, he preached in the Crystal Palace in London to 23,654 people, counted in through the turnstiles.

That a youth little more than nineteen years of age should achieve such instant and overwhelming success was a phenomenon, that he should maintain it for twice nineteen years more was nothing other than a miracle.

Within a year the chapel where he preached had to be enlarged; (as he wrote to a correspondent at the time, "Our harvest is too rich for the barn") and while the alterations were being effected, the congregation migrated to Exeter Hall, the great meeting place for great gatherings in those days. Here the crowds were greater than ever: the Strand, where the hall was situated, was thronged by those who desired admittance, and an immense impulse was given to the

gospel by its presentation in a non-ecclesiastical building. His appeals were terrific. His wife records that sometimes his voice would almost break and fail as he pleaded with sinners to come to Christ. "I remember with strange vividness", she wrote, "the Sunday evening he preached from the text 'His name shall endure for ever.' It was a subject in which he revelled. But I really thought he would have died there in the face of all those people. At the end he made a mighty effort to recover his voice: but utterance well nigh failed, and only in broken accents could the pathetic peroration be heard—'Let my name perish, but let Christ's name last for ever! **Jesus! Jesus! Jesus!** Crown Him Lord of all! You will not hear me say anything else. These are my last words in Exeter Hall for this time. **Jesus! Jesus! Jesus!** Crown Him Lord of all!' and then he fell back almost fainting into the chair behind him."

The enlarged chapel soon proved too small to accommodate the crowds that besieged its doors, and a return was made to Exeter Hall. But even this was inadequate, so the daring step was taken of securing the Concert Hall of the Royal Surrey Gardens, capable of holding ten thousand to twelve thousand people.

"Ecclesiastically viewed Sunday last (October 19th, 1856), was one of the most eventful nights that have descended on the metropolis for generations," wrote Dr. Campbell. "There was gathered together the largest audience that ever met in any edifice in these Isles to listen to the voice of a Nonconformist minister." An accident marred the first service, but, after a short interval, for three years, November, 1856, to December, 1859, the great gatherings were held each Sunday afternoon to the amazement of London and the establishment of the reputation of the preacher in every quarter of the city, high and low, east and west, amongst religious and irreligious people. It was estimated that nine-tenths of his hearers were men, women being afraid of the pressure of the throngs that gathered from near and far. To an intimate friend the preacher wrote, "How little satisfies the crowd! What on earth are other preachers up to, when with ten times the talent, they are snoring along with prosy sermons, and sending the world away!" To the same correspondent he wrote the following year, "Eleven times this week have I gone forth to battle, and at least thirteen services are announced for next week. The Lord Mayor, a Jew, has been to our chapel, the Chief Commissioner of Police also came, but better still, some thieves, thimble-riggers, and harlots have come and are now in the church, as also a right-honourable hot-potato man, who is prominently known as 'a hot Spurgeonite!'"

In the year 1861, on March 25, the great Tabernacle, capable of holding more than five thousand people, erected in Newington Butts for the regular worship of the stated congregation, was opened, and there, without pause, save for resting times, Surgeon preached to overflowing crowds three times a week for thirty years, his last sermon being delivered on June 7th, 1891. The church membership was then more than five thousand, and at one time no less than five members of the Spurgeon family were preachers—father, brother, and the two sons of the man who made the Spurgeon name eternally famous, being also acceptable ministers of the word of God.

As Spurgeon died in France, there was a long interval before the funeral in London. on February 11th. For those twelve days the

thoughts of the civilized world were centered on the great preacher and his work, and at the end enormous crowds lined the miles of road between the Tabernacle and Norwood Cemetery, where he rests.

Very early in his own career he began to train young men for the ministry. Quite modestly and without plan a few candidates were assisted, but ultimately a special building was erected behind the Tabernacle, and at time more than a hundred men were under his care. "Spurgeon's College," now removed to a fine building at Norwood in the suburbs of London, has in the course of its history trained no less than 1,300 men as preachers and missionaries, many of whom have occupied high places in the Kingdom of God.

"Spurgeon's Orphanage" founded in response to the challenge of a generous lady who desired to help fatherless children, and felt that she could entrust the necessary funds to the man who had endeared himself to so many people, is still prosperous in its good work at Stockwell, and during its history has received and trained and sent them forth into the world into honourable positions, nearly five thousand boys and girls, many of them as declared disciples of Christ.

"Spurgeon's Sermons," which were issued week by week since 1855, and were continued for many years after the preacher's voice was still, have had a phenomenal circulation, and have been blessed to many thousands. As he preached three times a week, and only one sermon was printed, there were at his death hundreds of others awaiting publication. Countless millions of them have been issued, and no less than sixty-six sermon volumes have been published, in addition to more than a hundred other books. With the publication of the last sermon volume, what I have ventured to call "The Spurgeon Era" may be considered to be closed. But his soul is marching on.

This year 1932, on Sunday, January 31st, it will be forty years since on Sunday January 31st, 1892, this great gift of God was taken from us. In 1934 we shall come to the Centenary of Spurgeon's birth. Let the year of memory be also a year of expectancy, and the years between prepare the way for an ingathering of men and women to the Kingdom of God such as the world has never witnessed!

John Clifford.

Minister of Jesus Christ

First President of the Baptist World Alliance

By J. H. RUSHBROOKE, M.A., D.D.

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(1) Parentage and early years.

John Clifford was born on October 16th, 1836, at Sawley, Derbyshire. His parents were working people, puritan and nonconformist, the father, Samuel Clifford, a severe disciplinarian embodying the sterner qualities of his creed, whilst the mother, Mary Stenson, exhibited the more gentle and joyous aspects of her faith. On her side John's ancestry was Baptist, and three of his uncles were preachers.

His earliest education was received at a small village school in Sawley before he was four years old. There followed a few years in elementary schools at Beeston and Lenton, near Nottingham. Schooldays soon came to an end, and at eleven years of age the boy was sent to work in a lace factory. A sixteen hours' working day for children was then normal; in later years John wrote: "I have worked from four o'clock on Friday morning all through the night to six o'clock on Saturday evening, and then run home glad and proud with my small wage of two shillings and sixpence to my mother—like a king." At thirteen he had become so expert that he was able to read while carrying on his mechanical work; and he records that "Emerson's Essays", which he thus read and absorbed, "became one of the most potent forces in shaping my life." His health gave way (what wonder?) under the strain of confinement, and for a year he had to follow an open-air occupation; then we find him once more in the factory, but as a bookkeeper.

(2) The years of preparation.

The decisive fact in his preparation for his lifework in his conversion. He had been for months "under conviction", and his emancipation came suddenly at the close of a Sunday evening service in November, 1850. He associated it with the singing of a particular verse:

The soul that longs to see My face
Is sure My love to gain,
And those that early seek My grace
Shall never seek in vain."

On June 16th, 1851, he was baptised. "That day," he afterwards testified, "marks distinctly an accession of great power to my conscience, a quickening of my sense of obligation, such as does not characterise any single day since." He observed its anniversary throughout the whole of his after-life, and his frequent public and private references to his baptism indicate how much it represented to him.

Clifford was admitted to the Midland Baptist College at Leicester in September, 1855. Conversion had been the prelude to a definite mental awakening, with earnest and continuous study of the Word of God, and the call to the ministry was clear. Trial came in College:

the youth was brought into contact with intellectual questionings, and he passed through a period of grave doubt. His mother's words on bidding him-farewell served then and through his whole career as a guiding star: "John", she had said, "find out the teaching of Jesus, make yourself sure of that, then stick to it no matter what may come." He gained much from his tutors during his three years at Leicester; nevertheless, a more influential factor appears to have been his contact with great preachers and public leaders. Binney and Spurgeon are among the men whom he then heard.

His stay in College was not prolonged. Praed Street Baptist Church, London, called him; and at twenty-two years of age he entered upon the one pastorate of his life. He did not count himself yet fully trained, and in accepting the call he had stipulated that he should be free to give time to University studies. His passion for knowledge had developed, and it was never slaked. Bearing the full responsibility of a pastorate, Clifford pursued his studies with such energy that at the London University (always noted for its severe tests and high standards) he graduated in three faculties: science (B.Sc. with honours, 1862), arts (M.A., first of his year, 1864), and law (LL.B., with honours, 1866). A ripe scholarship was thus added to enrich his ministry.

(3) A unique ministry.

In coming to Praed Street, Clifford had opened a pastorate destined to continue with ever-widening influence for fifty-seven years. Success was immediate; the congregation outgrew the small chapel. Enlargements proved inadequate. A fresh site had to be obtained, and eventually Westbourne Park Chapel was erected in 1877. In its new home the church passed from strength to strength, developing into one of the most remarkable Christian communities in the metropolis. The eloquence of the preacher, his capacity for setting his people to work (the Church maintained five Sunday Schools, an "institute" for the training of lay preachers, and countless other organisations), the wider range of his interests, his close acquaintance with life and literature, his accessibility, sympathy, and unaffected humility, the contagious quality of his faith and his unquenchable optimism, attracted crowds of young people. The congregations that for years thronged Westbourne Park often included a majority of young men, and the preacher remained the youngest of them all. The joy and adventure of the Christian life were incarnate in his person, and glowed in his preaching. Was youth eager for chivalrous crusades? Westbourne Park was a basis of operations against giant evils. Thither came Josephine Butler and W. T. Stead to find hearing and support in a campaign for social purity. Did inhuman conditions prevail in London in connection with the employment of women? Clifford investigated the facts, and exposed them. Was a great journalist seeking to introduce (what England has not yet admitted) a seven-day paper? John Clifford was a leader in the protest which defeated the attempt. This man dealt with concrete ethical issues as fearlessly as an ancient prophet; indeed, a prophetic quality so completely permeated his utterances that for many in London, and far beyond, the decisive question regarding a difficult public issue was, "What does John Clifford think?" It goes without saying that his outspoken witness brought him at times embarrassment and loss. During the South African War, Clifford was one of a minority that condemned the British policy.

His conscience allowed no other course; and to him cowardly silence was impossible. His declared attitude, at a time when the passions of war were raging, strained the loyalty of many; there were men who left his church, and among the deserters some of its wealthiest members. But Clifford held on, and showed no trace of bitterness towards those who differed from him. To his Master alone he was ready to stand or fall.

Such a ministry was bound to be adversely criticised. Many who did not know him denounced John Clifford as a "political parson"; others regarded him as one who dissipated his energies in too many directions. The truth is that he was essentially simple. His centre was fixed; he was an ardent and convinced Evangelical; his personal experience of Jesus Christ was the all-governing fact. But his circumference was wide; he saw all issues in the light of religion, and everywhere sought to make effective the will of God revealed in Christ. His boyhood's years had been passed among working people at a time when the masses were beginning to assert their claims to larger opportunity. He understood them, and to the end of his life he remained a "tribune of the people," asserting the right of the common man not only to political liberty, but to freedom from economic bonds and to a fair share of the "leisure pleasure and treasure" of the community. He could appreciate Keir Hardie in the early days of the Labour movement; Ramsay MacDonald he regarded with admiration and affection, and with steadily increasing confidence. Clifford represented in fact the type of ministry that in England has made it impossible for the Labour movement to take an anti-religious form. Three key-words, learned of his Lord, express the dominant ideas which unify his witness and service: righteousness, freedom, brotherhood. These explain the internationalism of his outlook; intense patriot as he was, the Britain he loved was an idealised creation, a servant of God on behalf of humanity. His stress on liberty explains his position in the "Down-Grade" controversy. He revered and loved Spurgeon; he shared Spurgeon's deepest evangelical convictions. Yet he firmly refused, even at Spurgeon's bidding, to subscribe to a creed or to restrict the right of Christian men to think freely in the light of the Eternal Word and under the guidance of the Holy Spirit.

When it is remembered that through nearly fifty years John Clifford was in constant demand for pulpit and platform—during more than a quarter of a century he was generally recognised as the most powerful platform speaker in the land—and that he looked upon all he did as an essential part of the ministry he had received of the Lord, his conscientious respect for the claims of his church furnishes an impressive lesson. Except during his annual vacation, he could very rarely be induced to leave its pulpit on a Sunday, and nothing would persuade him to set aside the week evening intercourse with his people, or to neglect the sick and dying. He was ever faithful to his vocation as a pastor: Westbourne Park Church has been described as "his first love and his last". *

* Not however, his only one. In this short life-story I have restricted myself to public facts, but it would be unjust to leave his home life without mention. His marriage with Rebecca Carter in 1862 initiated a singularly happy comradeship of fifty-seven years. His daughter Kate acted for many years as his secretary, and to her competence and devotion he owed much.

(4) An outstanding civic service.

Though we cannot separate Clifford the minister from the prophetic servant of public righteousness, we may devote a special paragraph to one aspect of his civic service, always remembering that to him it was not "secular". His life is marked by an intense interest in popular education. Not until the year 1870 was compulsory primary education adopted as law in England. The old denominational schools were permitted to continue, and new to be opened, but in order to receive Government grants they were bound to accept a "conscience clause" permitting exemption from the religious instruction. A new type of school—originally called the "Board School"—was introduced. This was built at the public expense and entirely controlled by representatives of the public. In such a school the local authority might sanction Biblical instruction, but no denominational catechism or dogmatic teaching could be introduced. Clifford watched closely the working of the new system. He had come to regard knowledge of the Bible as indispensable to any complete system of education, and instruction in its subject-matter, with historical, geographical and ethical explanations, as of the highest value for the rising generation. Upon this foundation of scriptural knowledge the Churches could build. As the years passed, however, the growing sacramentarian and sacerdotal party in the Anglican Church saw with alarm the increasing popularity of the efficient public schools, and its hostility to Bible teaching apart from Church tradition steadily increased. The slogan "Capture the Board schools" was adopted. The first definite conflict (1893-94) arose in London, the Anglicans being led by Mr. Athelstane Riley. At once Clifford took up the challenge, and his polemic in the press developed into a literary duel with the Anglican leader. His victory was overwhelming; the London advocates of religious tests in the Board schools were routed at the polls, and the public influence of the great Baptist preacher was firmly established. A few years later (1902) a reactionary government, having secured a majority at a "khaki election" held in the atmosphere of the South African War, seized its opportunity to strengthen the denominational schools. These were henceforth to receive maintenance grants on the same basis as the genuinely public schools, though they would be left under denominational control. To John Clifford the Government's Bill represented an intolerable wrong; and he entered upon the most vigorous campaign of his life. The Bill could not be defeated in Parliament; its promoters had their mechanical majority, and the next elections were far off; but his impassioned zeal, with the support of the powerful and brilliant journalist, Sir William Robertson Nicoll, stirred the Free Churches from end to end of the land. Dr. Clifford's criticism was devastating; his exposure of the civic injustice, the religious inequality, and the injury to education, aroused the nation, and the by-elections went steadily against the Government. The Prime Minister (then Mr. Balfour) betrayed his concern in a pamphlet against the Nonconformist leader, but this fell flat. Beyond question the overwhelming disaster to the Conservative party at the next general election was due in large measure to John Clifford. In the midst of the struggle he and Robertson Nicoll came to advocate "passive resistance", i.e., refusal to pay the education rate except under legal compulsion. Clifford took this stand not as

a tactical measure, but on the ground of conscience; and to his last years he maintained his position.

It was while England was ablaze with this controversy that the Baptist World Alliance was created at the London Congress of 1905. It was clear that if an Englishman was to be the president, Clifford was the inevitable choice, for Spurgeon had passed away, and Alexander Maclaren was nearing the end of his life. Of the three Baptist giants Clifford remained, and in his sixty-ninth year displayed no trace of declining power. But undoubtedly the campaign in which he was then engaged—involving the issue of religious equality, a cherished American principle—played its part in securing for him the enthusiastic adhesion of the American delegates.

(5) His literary activity.

The extent of Dr. Clifford's literary output is remarkable. (*) Much of it is "occasional", e.g., his pamphlets on education; but a number of his works will live. Some of the best are courses of sermons: "Is Life Worth Living?" is an example. Readers of his books incline to agree that he was one to be heard rather than read; his personality counted for so much. The criticism comes as a rule from those who, having heard him, missed an element that could not be transferred to the printed page; others, who had only read him, formed a different judgment. No less an authority than Archbishop Alexander acknowledged his debt to Clifford as "one whose depth of thought is mated with a singular majesty of expression." Of his unhurried writing that judgment is true. Apart from his books, Dr. Clifford did much editorial work. He was also a voluminous correspondent, and his letters, especially those to children, are rich in encouragement and delight.

(6) Denominational service.

The conspicuous denominational service of this great leader cannot be passed over, though but brief reference is possible. To him was chiefly due the fusion of the General Baptists with the main body in Britain. In raising the Twentieth Century Fund, and the Sustentation Fund, two of the significant enterprises with which the name of John Howard Shakespeare is so honourably connected, his advocacy was invaluable to the gifted Secretary. Even a breakdown of health, compelling a long sea voyage, in the year 1897, furnished occasion for inspirational service to the Baptists of the Antipodes. As President of the Baptist World Alliance, his visits to European and World Congresses at Berlin (1908), Philadelphia (1911), and Stockholm (1913), deepened the admiration, gratitude and love of his brethren overseas; and at various times he took a leading part in the interests of the Baptists of Hungary and of his fellow-believers in Czarist Russia and in the post-war Rumania. Nor can anyone present ever forget his gracious chairmanship at the London Conference in 1920, which had such far-reaching consequences for the relief of war-stricken Europe and the reinforcement of Baptist evangelical enterprises in the Old Continent.

Clifford enjoyed fellowship with Christians of every name; his great heart went out to "all who love our Lord Jesus Christ in sin-

* His biographer gives a list of 99 larger and smaller books and booklets.

cerity." But he was always a convinced Baptist; and he profoundly mistrusted movements for organic ecclesiastical reunion, believing that these involve sacrifices of truth and freedom which would enfeeble Christian witness to the world.

Honours too numerous to be specified—all that his brethren were able to bestow—were freely and eagerly given to one who displayed so rare a combination of genius, moral grandeur, entire unselfishness and simplicity. To himself the supreme honour was his election to the Presidency of the Baptist World Alliance. Nor was recognition confined to Baptist or Evangelical circles; he was one of the first on whom King George conferred the Companionship of Honour, a distinction singularly appropriate and in his case universally approved.

The Council Chamber at the Baptist Church House, London, is hallowed as the scene of his passing; there, on the 20th November, 1923, in the midst of his brethren, a few minutes after delivering a characteristically tender speech, "God's finger touched him and he slept."

A. V. Timpany.

Missionary Pioneer from Canada

By the REV. H. E. STILLWELL, B.A., D.D.

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Although the Rev. A. V. Timpany was the pioneer foreign missionary of the Baptists of Ontario and Quebec, he was not the first Baptist representative to go from Canada to a foreign land. That honour belongs to the Rev. R. E. Burpee, of Fredericton, New Brunswick, who, supported by his brethren in the Maritime Provinces, and under the auspices of the American Baptist Board in Boston, went to Burma in 1845. Mr. Burpee has indeed a further distinction in that he was the first missionary to a foreign country from any denomination in Canada. Mr. Timpany, who set out for India in 1867, is the pioneer of Canadian Baptists to the people to whom they are still ministering, namely, the Telegus, Oriyas and Savaras of the Madras Presidency. It was not until 1875 that Maritime Baptist missionaries came by invitation across the Bay of Bengal to share with their brethren from Ontario and Quebec in evangelising a territory 400 miles long and 40 miles wide, functioning for the first 37 years as a separate adjoining mission, but since 1911 in a union of the two bodies under the Canadian Baptist Foreign Mission Board which represents the Baptist forces throughout the Dominion.

The Call

Americus Vespucius Timpany was born in 1840 of loyal Baptist stock, on a farm in Western Ontario. Interested even as a lad and before his definite conversion in the cause to which he was to devote his life, he planted an apple tree, the proceeds from which he gave to foreign missions. Later came the call to give himself not only to Christ but also to service abroad. Seated on a log in his father's woods, and with the broad acres of the well-loved farm before him, he fought the final round of that inner battle and surrendered to the call of duty in fields afar. His training as a teacher in a rural public school fitted him for entrance a year later into the College at Woodstock, Ontario, which was then under the guidance of a most influential Baptist leader, Dr. Fyfe, and was the educational mecca of Ontario's Baptist sons and daughters. By the time of his graduation in 1866 he had, through the visit to the College of the Vintons—distinguished American Baptist missionaries from Burma—and the encouragement of Dr. Fyfe, been led to offer himself for India. The Baptists of Ontario and Quebec, without any foreign mission board of their own, had previously been sending their contributions for foreign missions largely to the American Baptist Board. Timpany's offer led to the formation in 1866 of an Auxiliary Society through which his Ontario and Quebec brethren provided the support of himself and his bride when in October, 1867, they went forth to serve as appointees of American Baptists among the Telegus of South India.

A Creative Meeting

The farewell meeting in Ingersoll, Ontario, stands out as one of the most inspiring and formative events in the early history of the

Baptists of the two provinces (Ontario and Quebec), who numbered then only about 15,000. It was the closing night session of their Annual Convention with 81 delegates present from the comparatively few, far-scattered churches of that day. As the young missionary and his bride were set apart to their pioneer task, the sense of the presence of God so filled all hearts that sacrificial giving was unprecedented, estranged brethren were reconciled, and the glorious fellowship service lasted with unabated fervour until after midnight. Those who were present, and who are all now fallen on sleep, talked of it reverently as long as life lasted. And, in the years immediately succeeding, a series of revivals wonderfully quickened and deepened the spiritual life of the churches. God's seal rested unmistakably upon this venture of faith.

With American Baptists

The field allotted to the pioneers from Ontario and Quebec was Ramapatam, where they served nine years before coming on furlough. Beginning in the midst of utter heathenism, they left at the end of their long term nearly 800 converts, with ten chapel-schoolhouses, and a staff of workers whom they had trained to meet the simple requirements of that time. In addition, Mr. Timpany had built and for two years had been principal of the Theological Seminary at Ramapatam, which, though greatly enlarged, still remains after sixty years as the Bible Training Institution of the American Baptist Telegu community numbering nearly 100,000. Driven by the need of it, he further found time to prepare a 300-page Compendium of Theology in the Telegu language. He also rendered important service as a member of a widely-representative Inter-Mission Bible Revision Committee. Thus, when this Canadian missionary and his family turned homeward in 1876, he had made an abiding impression upon the American Baptist Telegu Mission in which he had served so faithfully and ably his missionary apprenticeship.

Home Again

The Secretary of the Board reports a year later, in 1877, that "the arrival on furlough of the Rev. A. V. Timpany marked a period of awakened interest" in the churches through which he went "like a flame, speaking with a passionate zeal that everywhere kindled others into action." His message being so new and so stirring, the people everywhere thronged to hear him. During this furlough under his inspiration were organized the two auxiliary societies through which the Mission activities of the women of the two provinces are still conducted. It was due to him also that the **Missionary Link**—still their well-edited medium of publicity—was started as the organ of the societies. Realizing that he had been able in his first term in India to follow only two of Christ's methods of evangelism, preaching and teaching, he attended lectures in the Toronto School of Medicine in order that he might in his second term follow Him also in the third method of healing. He had an all-round vision of his task, and his furlough did much to weld into unity of purpose the Baptists of his home provinces.

The New Mission

In 1869, the second missionary family sent to India by Ontario and Quebec Baptists, the Rev. John McLaurin and his wife, who was Mrs. Timpany's sister, arrived to serve under American Baptists.

They were destined to be the pioneers of an independent Canadian mission, as the story will now make clear.

About two hundred miles northward of Ramapatam is Cocanada, a sea-port with at that time 20,000 people, and with an Anglican church under a chaplain and a large Catholic church as the only means of Grace. Some years before, a telegraph operator from that city, while ill in a Madras hospital, had been visited by a Telegu Baptist pastor and led to believe in Jesus as his Saviour. After his return to Cocanada, he by his witness influenced a number of his fellow-Telegus, both in that city and among his relatives a hundred miles away, to become Christians. Two years after the McLaurins' arrival, and while they were with the Timpanys at Ramapatam, this converted telegraph operator, who had assumed the name of Gabriel, visited Madras in an unfruitful effort to persuade the strict Baptists there to assume the care of his flock. On his way home he fell in with the two Canadian families, and besought them, to establish an independent mission at Cocanada with his group of converts as a nucleus. It was not until the latter part of 1873, however, that, in the conviction it was God's will to respond to Gabriel's repeated entreaties, Timpany and McLaurin advised the home constituency of their desire and of the McLaurins' offer to initiate the project if approved.

That autumn at the Convention of Ontario and Quebec Baptists at Brantford the appeal was considered and a unanimous decision reached to undertake the mission. Later, after having consulted with and received the hearty approval of the American Baptist Board, Dr. Fyfe sent a cablegram to Mr. McLaurin, reading: "Go to Cocanada on basis of your letter. Send resignation. Fyfe." Then also had been inaugurated "The Foreign Missionary Society of Ontario and Quebec." The decision was enthusiastically welcomed by the churches and, as in the first venture of faith, was marked by a great wave of revival which spread throughout the denomination, adding numbers to the churches.

Six months later, in March 1874, the McLaurins arrived in Cocanada by boat from Madras and took up their pioneer task. Thus it was that when the Timpanys returned to India in January, 1879, they joined the McLaurins in the newly-purchased, commodious bungalow in the beautiful fifteen-acre compound that is still the headquarters for Canadian Baptists in India. Later in that year, when Mr. McLaurin's failing health made furlough imperative, the Timpanys took charge.

Six Brimming Years

While Mr. McLaurin was on furlough, Mr. Timpany threw himself into the work with characteristic energy and zeal, touring through a district that today calls for the full service of four missionaries in as many stations. With the training received at Ramapatam, he undertook the erection of necessary buildings. First, a substantial new chapel was built just inside the compound wall which ran along the main city thoroughfare—a chapel which with its terraced roof, wide verandahs and tower still serves the Telegu Christian community, though somewhat enlarged. The Women's Society of Ontario West had furnished the funds for this, and the Women's Society of Eastern Ontario and Quebec now came forward with money for a

long row of dormitories for a Girls' Boarding School, the classes for which were held in the chapel. Thus early and well did these auxiliaries organized during his furlough render assistance.

For some time the missionaries had felt that, as Mr. Timpany said, "the great need of India was an earnest, devoted, divinely-called trained ministry." The Ramapatam experience was behind all this. So, when in 1882 Mr. McLaurin returned from furlough, he was appointed to that work and sent to open a Theological Seminary at Samalkot, where the Rajah had given some land for educational purposes. After the dilapidated house on it had been rebuilt, the school was begun, this being the inauguration of the advanced educational policy of the Mission.

The Swift Passing

Then between the rising and the setting of the sun of February the nineteenth, 1885, Mr. Timpany was cut off at the early age of forty-five. Just six hours of Asiatic cholera and he was gone, leaving his stricken wife and daughter in India and the now fatherless son and daughter in Canada. The necessarily swift burial followed. Through the dark streets they carried him with torches held high to reveal the way to the quiet cemetery where in one corner, which has received since the Mission's other dead, they laid him sadly and softly down to his well-earned early rest. The pioneer of Ontario and Quebec Baptists was also their pioneer in his home-going.

A True Leader

Mr. Timpany's name, Americus Vespucius, was not inappropriate, for he had the enquiring, adventurous, brave spirit of all true leaders. There was insight to perceive and courage to achieve. As has been pointed out, he was a good linguist, a passionate preacher, an able teacher and something of a physician as well. He ever followed hotly on the trail of persecutors of the flock until justice was done, so that he was known then and still is remembered as "The Shepherd of the Sheep." In that he was like unto his Master, the Great Pioneer of faith and life.

Timothy Richard.

By the Rev. C. E. WILSON, B.A.

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One of the most notable sons of the Principality of Wales was the Rev. Timothy Richard, D.D., LL.D., who became a Mandarin of China, holding the rank of the First Red Button and a member of the Order of the Double Dragon.

Timothy Richard, the youngest of a family of nine children, was born in 1845, in a Carmarthenshire village. His father had been a blacksmith and had become a small farmer. Timothy was baptized as a lad of thirteen years. At this early age he already conceived the definite purpose to become a missionary. Having first qualified as a schoolmaster by study at the Swansea Normal School, he entered in his twenty-first year the Baptist Theological College at Haverfordwest.

In 1869 his offer of service was accepted by the Baptist Missionary Society for China, to which country he felt particularly called of God. There he arrived on February 12th 1870. Only one other of the Society's pioneer missionaries then remained; and he died soon after Timothy Richard's arrival. Thus it was left to the new comer practically to establish the mission afresh.

A young medical missionary, William Brown, soon joined him at the port of Chefoo, in Shantung. In 1875, the important decision was made to remove from the coast and settle in the city of Tsingchowfu, two hundred miles inland. The choice was determined by the knowledge that there existed several sects of thoughtful Chinese who were seeking after higher truth than could be found in the three great religions of the land. At first the missionaries suffered much from the severe winter of North China. They found ample opportunities for medical work in epidemics of cholera and ague. Determined as far as possible to identify himself with the Chinese, Richard adopted Chinese dress and had his head shaven. It was at first impossible to secure a dwelling house, for no owner was willing to accept him as a tenant. But at length he obtained the friendly intervention and guarantee of the Chinese prefectural treasurer to whom he had successfully ministered medical treatment. He set himself resolutely to become a competent scholar in the Chinese language, and to master its religious literature as a means of winning the respect and attention of those he sought to win for Christ. Finding a beautiful copy of the "Diamond Classic" of Buddhism, he took it as a model in practising Chinese calligraphy and used its vocabulary in the translations with which he soon began his greatest service to the Christian enterprise.

It was characteristic of all his approaches to non-Christians that he sought as literally as possible to follow our Lord's injunction to His disciples (Matt. X:11) to seek for "whoever is worthy," the sincere and serious-minded, as the first to whom he should deliver his message.

Early in 1876, fifteen converts were baptized, and at the end of that year there were sixty-two communicants. Of one early convert, Timothy Richard told this story: With a glowing face the man came

to the missionary and said he had seen a vision of Christ. "What was He like?" asked Richard. In answer the man gave the description of the Risen Lord as depicted in the opening passage of Revelation. "What did He say?" "He told me to go and preach." "And when are you going?" "Now, at once." And the man set out on foot through the countryside, accepting the hospitality of the people, and telling as well as he could what he knew of Christ. Years afterwards, there had grown up communities of Christian believers at several centres in that area, the beginnings of which were due to the testimony of that one convert.

In the following few years, North China suffered terribly from drought and famine; and Timothy Richard was among the foremost in seizing the opportunity for strenuous and self-denying relief work. Without hesitation he used all the money he had in purchasing and distributing food. His appeals evoked generous support from Europe. Food reached the hungry crowds. There was no bribery and loss on the way. The people were exhorted by posters to seek the mercy of God in prayer. Careful plans for averting future famines were drawn up and presented to the Government. Much sagacity was needed in avoiding the perils of popularity with the crowd, and jealousy on the part of the officials. More than once, Richard withdrew from the city and disappeared till public excitement had abated.

In 1876 he was joined by a congenial colleague in Mr. Alfred G. Jones, a man who devoted himself, with considerable financial means and great business ability, to the work of the mission. Under the combined leadership of these two truly great men, the Baptist Missionary Society was securely established in China.

Ingenuity and thoroughness marked all their methods. Very early in his evangelistic work, Timothy Richard, as a skilful and trained teacher, learned to interest and break down superstitious prejudice by simple science lectures and experiments.

They trained their converts in committing to memory the Christian scriptures. Dr. Richard observes in his autobiography that it was noticeable how learning by heart the Epistle to the Ephesians made Chinese Christians strong Calvinists, sure of their election to do great work for God, and how the memorized writings of St. John made men lovable mystics. The principles of church fellowship and service laid down at this time have proved most fruitful in the Shantung church.

The spread of severe famine to the province of Shansi brought a call that Timothy Richard could not resist to go there for relief work, while Mr. A. G. Jones was left in Shantung. Official jealousy and corruption made Richard's task exceedingly difficult, but he refused to be daunted. He travelled through the province and published to the world the hideous facts, so that resistance was overcome and supplies found which saved many thousands of lives. In those days "foreign devil" was the opprobrious title bestowed by the patriotic Chinese upon any alien. It was with amused triumph, however, that Timothy Richard received a consignment of silver from the London Mansion House Relief Fund, through the Chinese Viceroy, Li Hung Chang, addressed to him as "His Excellency the Devil."

At this period he was closely associated with the late David Hill and with Joshua J. Turner, now living in venerable retirement at Taiyuanfu.

The province of Shansi proved difficult ground for the seed of the Gospel, but in the famine years a beginning was made and the Christian church of Shansi has come successfully through its struggles and is crowned with the glory of martyrdoms.

Great men live ahead of their times. As early as 1878, Timothy Richard was advocating schemes of co-operation between the various branches of Protestant Christianity in China, which were then thought to be premature, but have in later years been happily established.

Timothy Richard was married in 1878 to Miss Martin, who, until her death in 1903, fully shared his ideals and herself exercised great influence among the official classes.

The threat of war between China and Russia so distressed Richard that he made a special journey from Shansi to Peking to consult with Li Hung Chang, and advise the Government to adopt a peaceful settlement. A taunt which Li Hung Chang uttered during this visit against "paid converts" to Christianity in China set Richard with greater determination than before to win for Christ the faith and allegiance of the educated classes. Advertisements offered prizes for essays on religious themes, and by this means contact was made which led to some notable conversions. One of these successful essayists afterwards became well known as "Pastor Hsi."

At this period, Richard was frequently giving lectures to officials and literati on natural science and the history of nations, with a view to breaking down their prejudice against any kind of "foreign learning." He spent a holiday in the Wu Tai Shan Monastery, and established a friendship with the Abbot, to whom he gave as a parting present a large map of the world.

During his furlough in 1885, his mind was full of large projects for the missionary enterprise. He had discussed with leading missionaries the need of well-organized publication in Chinese of literature on the lines of general enlightenment as a preparation for the Christian message—as well as of the books necessary for the building up of the Christian Church, and the equipment of its ministers. He also ardently desired to promote a system of Christian education in China such as William Carey and Alexander Duff had initiated in India. He was, however, thinking and planning further ahead than he could persuade his colleagues and the Missionary Society to go. It was a keen disappointment to him that his proposals for a missionary college were not accepted by the Committee in London. Nor was he successful in 1889, although by that time more of the missionaries were favourable. In later years he had the satisfaction of seeing his own Society in full co-operation as one of the "founder" missions in the Shantung Christian University at Tsinanfu, where he had himself proposed to establish a college.

Meanwhile the very breadth of his visions and the ardour with which he put forward daring and generous schemes caused some who did not understand him fully, and were not intimate enough with him to feel the warmth of his evangelical passion, to be disquieted by his unconventionality. He was a man of genius. He believed in the Chinese people and in Christ as the only Saviour for China. He believed, therefore, in attempting great things for Christ and for China. For a short time he became the editor of a Chinese newspaper. He had won in a remarkable degree the respect and confidence

of some of the Chinese scholars and officials who were coming into influence as reformers. He knew that the leaven of Christian truth must inevitably produce a ferment of reform, and he gave unquestioning and disinterested friendship to those earnest men who were trying to save China from decay.

Richard had come to a crisis in his missionary career. He had outgrown any ordinary position that his colleagues could offer him. Provisionally the direction was given to his steps during the visit of an official deputation to China from the Baptist Missionary Society in 1890. It was decided on their advice that the Society should appoint him as its representative at Shanghai in the organization which has come to be known as the Christian Literature Society of China. He welcomed the appointment, and in 1891, on the retirement of Dr. Williamson, Richard became General Secretary and leader of the C.L.S. In this position, which he held with distinction for twenty-five years, he rendered unique service to the whole Christian enterprise in China, and as author or translator of some of the most widely read books in Chinese, and one of the truest foreign friends of China, his name ("Li Timotai") became known throughout the land.

In 1894, he and Mrs. Richard organized the presentation to the Dowager Empress of a copy of the New Testament in Chinese, specially prepared as a gift from the women of China, and they were personally received by the Imperial Lady.

One of the most remarkable publications issued by the Christian Literature Society, Timothy Richard's Chinese adaptation of the History of the Nineteenth Century, became so popular that Chinese printers shamelessly pirated it in several editions.

In 1895, China was again involved in foreign troubles leading to war with Japan. Timothy Richard had many interviews with ruling personalities in Peking, Prince Yuan and Viceroy Chang and Li. That his disinterested counsel was respected was shown by the invitation he received to remain in Peking and become President of the Government University—an offer he declined. The Manchu Empire had gone beyond reform. It was hastening to ruin. When in 1896-7 Timothy Richard took furlough to Europe, he forecast with alarm the madness of reaction which actually burst out in the Boxer massacres of 1900.

It was in the city of Taiyuanfu, the scene of so much of Richard's own missionary and philanthropic service, that the most tragic happenings befell the Christian missions of the province, when by order of the notorious governor, Yu Hsien, between fifty and sixty foreign men, women and children were beheaded and the Chinese Christian Church passed through the baptism of bloody persecution. As soon as the fury had passed, Timothy Richard, with the full support of the missions that had suffered, proposed to the Chinese Government, as a substitute for any indemnity for the sacrifice of life, that the Chinese should impose upon themselves a fine of half a million taels for the purpose of establishing a university at Taiyuanfu on Western lines. His proposal was accepted and the funds for organizing the "Western" side of the institution were entrusted to Dr. Richard himself, who was appointed the first Chancellor. Under his guidance there grew up in Taiyuanfu a new centre of enlightenment in what has since been often called the "model province" of China. The Peking authorities also appointed Dr. Richard as one of two repre-

sentatives of Christianity with whom they could take counsel in matters affecting the Christian Church and missions.

At the first Baptist World Congress, held in London in 1905, Dr. Richard as one of the most prominent delegates was received with high honour.

In the years before the great Revolution of 1911, Dr. Richard was at the zenith of his strength and influence. It was the privilege of the writer of this brief biography to visit China in 1907 with his colleague Dr. W. Y. Fullerton, as a deputation from the Baptist Missionary Society. We were able to spend many weeks in the company of Dr. Richard, to share his devotional life, to enjoy his hospitality, to meet the many notable persons to whom he was a trusted friend, to visit Government officials with him, and to share with him in public engagements. In conversation he was always high-keyed, eager, sometimes explosive. He loved the big themes; his own religion was big; he had the tenderness of a child's heart but the courage of a lion. "Do not leave China," he urged us, "till you have addressed a personal letter to all the Viceroy and Provincial Governors of China. You are not only a deputation from a Society in London. Think of yourselves as Ambassadors of Christ, the King of Kings. I will translate what you say into Chinese and send it to them." And thus encouraged, we made bold to do this thing that but for him we had not dared to do. The message went and was acknowledged. Of what worth was it? At least it awakens a characteristic memory of the man who prompted it.

With Sun Yat Sen, the revolutionary leader, Dr. Richard for years had personal acquaintance. In London, in 1896, he had met Dr. Sun before his dramatic capture and escape from the Chinese Embassy, and had dissuaded him from his revolutionary programme. The tragedies of 1911 were a great sorrow and disappointment to Richard. He continued to hope and work for peaceful and genuine reform, and warmly approved Sun Yat Sen's resignation of the Presidency of the Republic in favour of Yuan Shih Kai.

The later years of Richard's life were dominated by two great interests, the promotion of world peace and the interpretation of Christian truth through the highest and most spiritual forms to be found in non-Christian faiths. The volumes, which he published on Higher Buddhism, embody his claim for the unacknowledged debt of these cults to Christian ideas.

The World Missionary Conference, held in Edinburgh in 1910, was an event whose significance was fully realised by Dr. Richard. His own contribution to its preliminary studies and the actual discussion was a strong and convincing appeal for co-operation in the preparation and wide diffusion of Christian literature.

In 1914, eleven years after the death of his first wife, he married Dr. Ethel Tribe, a medical missionary, by whose loving care and devotion his later years were greatly blessed.

In 1916 increasing physical infirmity obliged him to return to England, at the end of fifty strenuous years of China service.

One of the last public functions at which he appeared, wearing academic robes and decorations, was the opening by King George V of the new School of Oriental Studies of the London University. Many years and many events had passed since he was a village lad in South Wales, pledging his life to the service of Christ; but he remained the same simple-hearted disciple of his Saviour Lord.

George Grenfell.

By H. L. HEMMENS

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George Grenfell was born on August 21st, 1849, with the roar of the Atlantic gales and the boom of the Atlantic breakers in his ears. For his cottage birthplace at Sancreed is on the Cornish coast of England not far from Land's End. The blood of adventurers and rovers coursed through his veins. He could trace his ancestry through a long line of Grenfells, whose names adorn the pages of British history, and, although he belonged to an obscure branch of the family, the call of the sea was in his blood.

At the age of four, his parents removed to the metropolis of the English midlands, Birmingham, and in the environment of this progressive and commercial city, he received his education and grew to manhood. He transferred himself as a lad from the Anglican Sunday School to which he was sent by his parents, to a neighboring Baptist Sunday School. Here, in his teens, he made the great decision, was baptised and immediately drawn into the service of the church. Teaching in the Sunday School, open-air preaching and cottage visitation were among the Christian exercises which formed his training ground. Pastors and teachers were alert to discern rare gifts in this young man, and they took pains to develop them and to prepare him for a wider ministry.

The reading of Livingstone's "Travels" opened his mind to the claims of the heathen world, and when the Baptist young men of Birmingham formed a Missionary Auxiliary, Grenfell found his place in its ranks as editor of its magazine. The call to missionary service grew until it became irresistible; and in 1873, at the age of twenty-four, he entered the historic Baptist Theological College at Bristol. Within twelve months he was accepted by the Baptist Missionary Society for work in West Africa.

At that time, B.M.S. work in Africa was confined to the Cameroons. Alfred Saker, one of the most noted of African missionaries of the earliest days, was in the evening of his notable career. Grenfell was regarded as Saker's natural successor. He was able to throw himself into the work without delay, as English was understood by the natives. He taught in the school, preached in the chapels, supervised the mission helpers and dispensed medicines. The mission was so well organised that it almost ran itself. After a short term, he took furlough, married and returned with his bride, in anticipation of Saker's retirement. His married life was brief, however, for Mrs. Grenfell fell a victim to fever shortly after her arrival.

The Cameroon mission was confined to a comparatively narrow strip of coast. The pioneering spirit in Grenfell urged him to scale the surrounding mountains and negotiate the riverways in order that he might discover what lay hidden behind them. As opportunity offered, he made journeys into the unknown and secured valuable information with a view to opening up work in the hinterland. In

all this, he was serving an unconscious apprenticeship for a larger and more hazardous adventure which was preparing for him.

Eight hundred miles to the south, the waters of one of Africa's mighty mystery rivers swirled into the Atlantic. Nothing was known of its course above two hundred miles from the south, for impassable barriers of cataracts, fever-infested swamps and hostile tribes proved insurmountable obstacles. The attention of Europe was, however, becoming increasingly focussed upon this part of the Dark Continent. Robert Arthington, of Leeds, a man of wealth who had chosen to live a rigidly simple life in order that his estate might be devoted to the extension of Christ's kingdom, was urging the Committee of the Baptist Missionary Society to send an expedition to the King of Congo with a view to the establishment of a mission. He implemented this with the offer of one thousand pounds to meet its cost. While the Committee was considering this matter, news reached Europe that Henry M. Stanley, the explorer, had arrived at the mouth of the Congo after a thrilling journey of nine hundred and ninety-nine days across Africa. In the course of this journey he had followed the track of the Congo from its source for over two thousand miles along its horse-shoe curve westwards, until after almost innumerable adventures, he reached the west coast. He was the first white man to accomplish this feat. He sent home news of a vast country, well populated by tribes, many of which were accessible and ready for the gospel.

In the Cameroons, Grenfell and his colleague, Thomas Comber, were waiting for a signal from home that should allow of their going to Congo. The offer of Robert Arthington and the discovery of Stanley were felt by the Baptist Missionary Society Committee to be providential, and so the word was sent to the expectant Cameroons missionaries.

In the summer of 1878, Grenfell and Comber set out from the Congo River, at the head of a long train of porters, for San Salvador, the capital of Lower Congo. Their narrow bush track followed the trail laid by many European military, trading, and Roman Catholic expeditions. For twelve days they pressed through the long grass, forded or swam rivers, waded through swamps, climbed mountains and slithered down their slopes, until they saw before them, as they breasted the final plateau, a town of huts, containing about a thousand inhabitants. Ruins of a substantial, stone-built Roman Catholic cathedral faced them, and relics of crucifixes decorated many of the huts. But the ancient faith had long since fled. The ground was clear for the new.

The King received them in barbarous state, and readily granted permission for a mission to be established. San Salvador, however, was regarded by the missionaries as only a stage, and not as a goal. They were anxious to push on to Stanley Pool, which marked the entrance to the Upper River, with its stretch of a thousand miles of clear navigable waterway into the heart of the continent. Their passage overland was barred by hostile tribes and they were compelled to return to San Salvador. But with the consent of its king to found a mission there, their expedition had been successful. So Comber returned to England to report to the Committee, and Grenfell went back for a time to Cameroons.

The first party of missionaries sailed for the Congo in 1879, and Grenfell joined them in the following year. The first task was to open a way to Stanley Pool and to establish a line of bases along the route. Grenfell took a leading part in this strenuous toil, in organising an overland transport, in conciliating turbulent natives and in securing permanent footholds. Grenfell was without a peer in winning and retaining the confidence of Africans. Stanley Pool was reached in 1881, and the way opened for the development of a chain of stations along the river. For this a steamer was essential, and Grenfell now returned to England with plans and specifications. He advised the contractors, supervised the building of the boat, saw her thoroughly tested on the Thames, and undertook her dismantling prior to her shipment to Congo. He then went back to Congo to await her arrival. Henceforth the steamer, the "Peace", and Grenfell were inseparable. With her as his instrument he earned undying fame as, to use the phrase of the London "Times" newspaper, "one of the greatest of African explorers."

On reaching the Congo, Grenfell organised the transport of the eight hundred loads into which the steamer had been packed. These had to be carried by native porters, in the teeth of opposition from unfriendly chiefs, over two hundred miles of terrible country. The task was completed in three distinct stages, without the loss of a single part.

While waiting at Stanley Pool for the arrival of British engineers to reassemble the parts, Grenfell took a perilous trip of eight hundred miles up-river in a small whale-boat. This introduced him to the hazards of river navigation and the difficulties to be encountered from tribesmen. On his return to Stanley Pool, he was met with the disastrous news that the entire party of engineers had died of fever on the way up-river. In this hour of distress, he resolved to attack the task of steamer-building with the assistance of Africans, though he feared that his amateur efforts might end in failure. But he triumphed; and in 1884, the "Peace" entered the waters of the Congo for the first time amid the amazement of the watching natives.

In the next two years Grenfell made six voyages up and down the main river. He visited most of its tributaries and was the first man to explore the Mobangi. He covered at least fifteen thousand miles with the object of obtaining a knowledge of the country and its peoples, and of the available lines of advance for the oncoming missionaries. On most of his voyages he was among tribes which had never seen a white man, and to whom the appearance of a boat differing so radically from their own canoes was the signal for terror or tumult. Times without number his life was in danger. On more than one occasion progress was barred by fleets of canoes which circled like wasps about the "Peace" while their occupants poured showers of stinging, poisoned arrows at its occupants. On other occasions they formed a barrage across its path, once proving so formidable that the boat had to turn and escape under cover of darkness. Wire guards, to protect captain and African crew from the poison-tipped arrows, were in frequent use above and around the vessel.

Adventures were as many and varied as the peoples he discovered. More than once the steamer suffered from the violence of nature.

She was caught in tornadoes, became entangled in huge floating islands of vegetation and suffered from attacks from hippopotami. Grenfell came face to face with the ravages of Arab slave-raiders; the horrors of these experiences never left him, and made him a passionate advocate of the removal or restriction of Arab influence. For his discovery of the Mobangi and his other explorations, his extensive observations of the country, its minerals and vegetation, its flora and fauna, its peoples and their habits, customs and religions, he was awarded the high honour of the Founder's Gold Medal of the Royal Geographical Society of England. His achievements in these directions form the theme of two large biographical volumes by Sir Harry Johnston, himself a famous African explorer and administrator.

Grenfell's hope was that the completion of the exploration would release him for the ordered life of a mission station, but in this he was disappointed. For with the establishment of mission centres at intervals of a few hundred miles along the river bank, the "Peace" and Grenfell were required as a means of communication between them and the base. He did enjoy intervals of evangelistic work, however, and the founding of Bolobo was among them:

Bolobo, a few hundred miles above Stanley Pool, revealed heathenism at its worst. But in this hard soil the gospel took root. After a while a chapel was constructed of simple materials, and the opening services were timed for Easter Sunday, 1888, and Grenfell, as the preacher, sounded out the triumphant message of victory over sin and death. Today, Bolobo is among the largest and most flourishing of Baptist stations in Congo.

The 'nineties were strenuous years. Six main stations were now in being and, with a staff that was never adequate to the needs and with frequent losses through illness and death, the strain was often too great. It fell heaviest upon Grenfell, who was the recognised and beloved leader of the mission. Difficulties with the authorities added to the burden which was shouldered with characteristic cheerfulness by this man, who was among the most selfless of Christ's servants.

The crown of his career came in 1905, when the long-delayed official permission was granted for a mission site at Yalimba, near the Equator. In the absence of younger men, Grenfell assumed the responsibility of founding the station. He superintended the clearing of the site and the erection of the buildings, which task was made more irksome by the truculent nature of the people. He was already old as life in Africa goes, and was in enfeebled health, but he pressed on uncomplainingly, until his final illness. He was hurried to a Belgian post at Basoko where, notwithstanding skilled attention, he passed to his reward on Sunday, July 1st, 1906.

He had lived to see marvellous changes. One of his later journeys, he came to a point in the river where, in the early days, he had first stumbled across the slave-raiders. Now he heard there a batch of mission boys on a fishing expedition singing in full-throated chorus, "All Hail the Power of Jesus Name," and this was typical of the new day that he had lived to see dawn in the heart of Africa. These could not have been without the sacrificing devotion of Grenfell and other early pioneers. For they laboured and we have entered into their labours.

Vasili Pavlov.

By J. H. RUSHBROOKE, M.A., D.D.

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The first Russian Baptist to achieve fame outside his own country was Vasili Pavlov. He was baptised in 1871, and from that time onwards his influence was felt through the expanding Baptist community. For more than half a century he laboured, and his activity ceased only with his death.

No man sums up in his personal service and suffering the story of the Russian Baptist movement so adequately as Pavlov. He came into it almost at the beginning. The date accepted as the birthday of the denomination in Russia is September 1st (August 20th), 1867, when Nikita Voronin was baptised. Voronin had belonged to the Molokans—a sect having some resemblance to the Quakers—but the study of the New Testament led him to adopt a point of view which he afterwards learned from a German settler in his district, Martin Kalweit, was identical with that of the Baptists. Kalweit baptised Voronin, and this earliest Russian convert at once displayed the evangelistic fervour that marks the great host of his successors. He gathered a small group of believers around him. In 1870 the sixteen-years-old Vasili Pavlov came under Voronin's influence, and early in the following year was won for the young church, which before he joined it numbered about ten members. Another notable convert was secured at the same time—V. V. Ivanov-Klishnikov, whose after-career is in many respects parallel to that of Pavlov, and whose son (now an exile for conscience' sake) is honoured far beyond the limits of his own country.

Pavlov's intense zeal led him at once to set about preaching in Tiflis and the neighbouring villages. It is worth while to notice that his enthusiasm made full use of all cultural opportunities open to him. He shirked no rough work. In his youth we find him acting as shop assistant, coachman, ploughman, baker, or commercial agent; but his earnings are devoted to the purchase of books, and his free hours to study. As a boy he had been happily encouraged. His father was a farmer; his mother belonged to a Russian officer-family. These pious and industrious people had been banished from Central Russia as Molokan dissenters from the Orthodox Church. To them Vasili came as a Samuel. They had long been childless; his birth was in answer to prayer, and before his birth they had dedicated him to their Lord. It is therefore not surprising that he was able to read the Slavonic New Testament when only five years old. He early displayed unusual aptitude for languages, acquiring German by self-study, and Hebrew at a Jewish school in Tiflis. Greek, Latin, Arabic, Turkish, several languages and dialects used in the Russian Empire, especially in Transcaucasia, and even Chinese, attracted him. Some he mastered; and eventually he secured more or less knowledge of about twenty-five languages. Nothing can be further from the truth than the idea that the Russian pioneers were ignorant fanatics; a few among them were men of remarkable scholarship, and the average Baptist preacher stood in Biblical and religious knowledge far above the general level of the priests of the State Church. No

Baptist group in the world cherishes a simpler faith than the Russian, but none has set a higher value upon the training of the mind as an instrument in the service of God.

As members of the small Baptist church which had gathered in Tiflis about the merchant Voronin, Pavlov and his friend Ivanov-Klishnikov evangelised among the Molokans of Transcaucasia, and soon gave evidence of their power as preachers and winners of souls. A few country churches came into existence. In 1875 the Tiflis church resolved to send Pavlov to Hamburg to receive definite instruction from Oncken. He stayed only a year, but he won the confidence of the German pioneer, by whom he was ordained to the ministry. In the course of his return journey he was able to render a very great service to the cause. There had begun in Southern Russia shortly after the time of Voronin's baptism the Baptist-Stundist awakening, and by his direct contact with such leaders as Ratushny and Riaboshapka, Pavlov secured the understanding and fraternal co-operation which prepared the way for the founding in due time of a Russian Baptist Union.

A period of comparative quiet followed. It lasted in his case ten years, during which Pavlov was able to undertake preaching journeys of ever-increasing range, founding churches even in the interior of Russia. Before the end of this period, however, the steady growth of the Baptist and Stundist movements throughout the southern half of Russia had awakened the suspicion and hostility of the authorities. (It may here be remarked that the term "Stundist" covered a religious awakening of somewhat chaotic character. The Russian Baptists, owing in part to German influence, had come to cherish clear-cut ideas of doctrine and church organisation, and were gradually giving form and clarity to the "Stundist" groups. They meanwhile repudiated the label "Stundist" when applied to themselves, on the ground that it covered not only healthy but also religiously anarchic elements to which they could give no countenance.) While the leadership and organisation of the evangelical movement throughout Southern Russia were gradually passing into the hands of the Baptists, they and the Stundists became known to an evangelical group of more recent origin having its centre in St. Petersburg, and including influential adherents belonging to the aristocracy. This group owed its existence largely to the English Lord Radstock; among its leaders were Colonel Pashkov and Count Korff, and it was popularly described by such names as "Radstockite" or "Pashkovite". Its general positions were at that time those of the Plymouth Brethren of the "open" section. (*) A conference of about a hundred representatives from south and north met in April, 1884, at St. Petersburg, in the house of Princess Lieven, and entered into brotherly fellowship, though they found that differences on the subject of baptism prevented complete co-operation. This conference provoked the authorities to action: several delegates were arrested and compelled to return home, and Pavlov's notes were seized. Pashkov and Korff

* In later years under the name of "Evangelical Christian" it became definitely Baptist, so that after the Revolution its leaders and the Baptist leaders signed a common declaration of faith and order, as a basis for an organic union which unhappily has not yet been achieved.

were soon afterwards banished from Russia. It may be observed that although formal union with the "Pashkovites" was not attained, this same year (1884) witnessed the founding of the All-Russian Baptist Union to complete the unifying work initiated by Pavlov in 1876.

The accession of Czar Alexander III had given the signal for the opening of a persecution which was gradually increasing in severity. On the ground of a personal report to the Czar by the Procurator of the Holy Synod, the notorious Pobiedonostseff, Pavlov with Voronin and others was sentenced in 1887 to four years' banishment in Orenburg. When the four years had expired, he returned to Tiflis, but his liberty was brief. The Government demanded that he should sign an undertaking to abstain from preaching, and, like his English forerunner, John Bunyan, he refused. Thereupon he was sentenced to a further four years' banishment; and on this occasion, in contrast to the first, he was transported as a dangerous criminal, under strong escort and in chains, from prison to prison, until after much suffering, he at last reach Orenburg.

During the first year of this second banishment the devoted preacher was exposed to most severe trials. In a single week his wife and three children died of cholera; a fortnight earlier a daughter had been drowned in the river Ural, and only one boy survived. "I found myself in the valley of the shadow of death," wrote Pavlov, "but the Lord was with me. I asked myself, 'Why live, when thou hast lost almost all thy dear ones?' But an inner voice answered. 'Life has still purpose: thou must live for Jesus who has redeemed thee! I recalled the words, 'Whether we live, we live unto the Lord: whether we die we die unto the Lord.' During his banishment, he carried on a small retail shop and bakery in Orenburg; and, strangely enough, he was permitted within a limited district to do the work forbidden at home. He preached and laboured with zeal, and churches arose among the Russian and Ukrainian colonists of the region. The clergy strove to check the movement by challenging him to public debate; but the only result was to extend interest and multiply the number of Baptist adherents, so that the discussions were speedily broken off by those who sought them. Then offers of lucrative employment were next made to Pavlov if he would abandon his ministry—but they were made in vain.

The baffled clergy raged furiously against the unconquerable Baptist preacher; and as the close of his second banishment drew near, they threatened to secure for him a third, this time to the uttermost parts of Siberia. Pavlov saw that in the interests of his work he must for a while withdraw from Russia; and immediately after his release, before hostile plans could take shape, he left the country.

He betook himself to Tulcea in Rumania, about eighteen miles from the Russian border, and this place became a centre for refugees from the savage persecution then reaching its height. Pavlov was tireless in evangelising his fellow-Russians dwelling in the district, and in organising help for the needy refugees. He remained in Tulcea until, in 1901, the flood of violence having somewhat abated, he was able to return to his own land.

During the remaining years of the Czardom he laboured chiefly

in the Caucasus and in Odessa, the blessing was richly manifest throughout. He undertook an evangelising tour that extended through the whole length of Siberia as far as Vladivostok and occupied six months. Difficulties were many: Russia was no "land of liberty", and the hopes aroused by the Czar's edict of religious freedom (1905) were speedily disappointed. On several occasions Pavlov's work was interrupted by imprisonment for from one to four months. The charges against him were "propaganda" (i.e., preaching), and the translation and publication of a booklet by Spurgeon. The last sentence passed upon him—eight months' imprisonment for translating the Spurgeon booklet—was never put into effect, since he succeeded in evading the Odessa police until the outbreak of the Revolution in 1917.

One episode in connection with an imprisonment may here be described. Shortly after the issue of the Czar's edict of 1905, the Russian Baptist Union was holding a conference in Odessa, to the bitter chagrin of the Orthodox priests, who were supported by the Governor, Tolmatshy. The Governor arrested about two hundred members of the conference. Most of them were liberated after a brief detention, but he sentenced the leaders to periods of imprisonment varying from two weeks to four months. Pavlov naturally received the longest sentence. In prison he was treated as a dangerous criminal and allowed no visitors. Representations were made by his fellow-Baptists to the Czar, who sent a high official to Odessa. This man—whose name also chanced to be Pavlov—saw the prisoner and had a long talk with him. He reproached the Baptists with influencing their sons and daughters against the State, whereas the Government expected children to be educated in a spirit of loyalty. The Baptist preacher very frankly replied that if children of Baptists should be ill-disposed to the Government, the responsibility lay with the Government itself. "Do you realise", he asked, "what must happen when I come home after four months in prison? My son will want to know where I have been for so long. There is only one answer: I have been in prison. The child will ask why; and again there is only one answer: I must tell him that I have done nothing wrong, but have been locked up for preaching the gospel. The child will be astonished and want to know how the police can so treat his father for doing what God commands." He boldly pressed the question: "Are the Baptists to blame if their children grow up without sympathy for a Government that persecutes their fathers?" The Czarist official became very serious, and promised to use his influence for Pavlov's release; but nothing came of this. The prisoner had to serve the full term.

Three dramatic appearances abroad during the early years of the present century made him known to fellow-Baptists from all parts of the world. He was at the First World Congress in London in 1905, at the European Baptist Congress in Berlin in 1908, and at the Second World Congress in Philadelphia (1911). His address at Berlin, where his mastery of German brought him into closer touch with the assembly than the English-speaking conditions of London and Philadelphia permitted, was crowded with information regarding the history of the Russian evangelicals, and has been freely used in this biographical sketch.

The story of his experiences after the Revolution may be briefly

told. When it broke out he was in the neighbourhood of Moscow. For months he had avoided the neighbourhood of Odessa, where the police were seeking him, and undertaken secret missionary journeys in other parts of Russia—in the Volga region, Qrenburg, Turkestan, and Transcaucasia. In 1916 the church at Moscow called him to its pastorate and he accepted the invitation, but, under the condition that he should take up the work only when the danger of arrest and imprisonment had passed. The Revolution freed him from this particular menace. For four years, under new and most difficult conditions, including peril, poverty, and hunger, he served the Moscow church and the All-Russian Baptist Union by voice and pen, displaying deep interest in Bible courses and the gathering of historical data concerning the Baptist movement in his country. On the occasion of his Jubilee in 1921 the Russian Baptists undertook to support him for the rest of his life. We find him soon afterwards preaching for a time in Leningrad, and in August, 1923, he moved to Transcaucasia with the intention of devoting his special knowledge to mission work among the Mohammedans. The plan was not fulfilled. His heart had been overstrained by exhausting labours, and an attack by bandits on a railway train in which he was travelling aggravated his condition. After acute suffering he died in Baku on the 15th April, 1924. At the earnest request of the church which he had joined at a youth of seventeen, his mortal remains were conveyed to Tiflis for burial.

Pavlov's outstanding characteristics are zeal, thoroughness, courage, and all are rooted in an intense personal experience of salvation in Christ. His enthusiastic and far-reaching labours appear in the story we have told. His thoroughness comes to light in his eager and prolonged study of languages, but especially in his expository and theological work. He was resolved to find not only emotional satisfaction, but clear intellectual conceptions of truth. These were embodied in his preaching, and they made him a formidable public disputant. As to his courage, there is no sign in his life of any yielding to fear. His withdrawal to Rumania for a few years was not a shrinking from persecution; he withdrew because he was threatened with banishment under conditions that would have denied him all opportunity of actively preaching the Gospel. As a pioneer, preacher, theologian, writer and editor, as a consistent Christian man, and as one who in a truly martyr spirit endured suffering for Christ, Pavlov is worthy of high honour. He himself would have given the whole glory to the Lord who used him to influence more powerfully than any other Russian Baptist evangelist the men and women of his vast country.

Will his work abide? Who can doubt that it will? "Other foundation can no man lay than that which is laid which is Jesus Christ."

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